

A
Brief EXPLANATION
Of several Myſteries of the
HOLY MASS,
And of the Actions of the
PRIEST Celebrating.

Very Neceſſary for all
Roman CATHOLICS
For the better Underſtanding thereof.

Together with
Certain Reflections upon the
APOSTLES CREED,
Touching the
Bleſſed **SACRAMENT.**

AND ALSO,
Divers *Meditations* and *Prayers*
both before, and after *Communion.*

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ex dono

Joh. M. Stolland.



THE
THOUGHTS

Wherewith Generally I use to
Hear, and to Assist

AT
MASS.



He true end of the
Mass, is that which
Christ set *For his Re-*
membrance ; And,
methinks, the whole
Body of *Ceremonies*, (consisting
in several *Actions*, *Words*, *Pos-*
tures and *Ornaments*, which
A make

make up the External Parts of the *Mafs*,) do Represent to me (as in a kind of Perspective) not only, the *Several Things* which *Jefus Christ* did, and *Suffer'd*, whilst he was here upon Earth* ; but

* *Durand's*

l. 4. c. 1.

* 20 *Acts*

27.

also, *The whole Council of God* touching mans *Salvation* by him. All

what he hath already done ; or shall yet farther do, (to that purpose,) even from the beginning of the World, to the very last day of Judgement, is here set before me, in Short-hand.

Whereby, I am put in mind (in the very entrance to my Devotions) that That *One great propitiatory Sacrifice*, made Once upon the *Altar of the Crofs*, was offer'd up, as for all Mankind in general, so particularly for *every single*

The Introduction. 3

single Person that has been, is, or shall be, from the Worlds beginning, to its end, according to that Expression in the Revelation, Of the *Lambs being slain from the beginning of the World.* 13 Revel.
8. 1 Pet.
1. 19, 20.

And (consequently) that this Sacrifice in the *Mass* is the *Commemorative one*, of that *Perpetual Sacrifice*; which never hath, nor ever shall cease to be Offer'd (in some kind,) since the Fall of *Adam*. For the *Virtue* of that *Sacrifice on the Cross* is diffus'd throughout All Times, both preceding and following the Passion of *Jesus Christ*.

And by It are sav'd, all that have or shall be sav'd. In which sense, it is call'd, the *General Perpetual Sacrifice of the whole Church*.

Upon



*Upon the Priest's Recess from
the Altar, and standing at
a distance on the lowest
degree thereof.*

BEing thus *Dispos'd* and *Figur'd* by this Fundamental Notion: I no sooner see the Priest in his Sacerdotal *Habit*, or *Vestment*, *Ascending* up to the *Altar* first, and suddenly *Descending* again to the very *lowest degree*; But it remembers me instantly, of Man's *Propinquity* to God in *Adam* whilst he stood *Innocent*; and then of his being thrust out of his *Presence* again quickly,

Recess from the Altar. 5

ly, upon *Adam's* sin; of which, by being deriv'd from him, we are every one Guilty, and so, not only driven out of *Paradice*, but even debas'd down to the *lowest degree* that such a Creature could fall.

D E V O T I O N.

O *My God! I am sensible of my present Condition; that, during This Life I am in a Banishment from Paradise; caus'd by that sin, which I committed in my first Parent Adam; and that, by That Original, and many more Personal Transgressions, (whereof I stand Guilty before Thee,) I am fallen into the Lowest State, that a poor Creature can (likely) be brought unto.*

And I feel, that (by thy Grace, which Thou art pleas'd to Afford
A 3 *me,*

6 Upon the Priest's

me, even in this miserable Condition of mine) I do thereof Repent me, and therefore Ought to range my self, (as I do,) among the Lowest of any that can pretend to be Thy Servants, (that is,) among the Penitents.

'Tis also by the same Grace, that Thou put'st me in the Humble Posture of a Stranger and Way-faring-man only in This World; by causing me to Turn again (by Little and Little, as the Motions and Conduct of Thy Holy Spirit Guide me) toward That Paradise, out of which, for my sins I was driven.

O keep me Thus Humbled, I beseech Thee, and never suffer me to forget either of these Low Conditions, which are so proper to the state of a Sinner, and so proper to the state of a Convert too: Nor let me swell higher by the least proud
Con-

Recess from the Altar. 7

*Conceit ; That being It, that ruin'd
me at First.*

Take out of my Spirit all Inclinations to Things of Greatness or Port, and give Me a Holy Affection to Meanness, as being most suitable, to what, indeed, I am ; to the Example of my Saviour Jesus Christ, as He liv'd here ; and especially, to this present Cendescension of His, in the Sacrament, Humbling himself to be, in such Ordinary and Despicable Elements, and this, at the Word of a poor frail Man.



The Confiteor.

THe Priest standing Thus, at a distance, yet still between Hope and Despair ; bethinking himself what to do. 1. Bow-
A 4 ing.

ing. 2. Advancing the *Cross* of *Christ*. 3. Calling on the *Trinity*. In *Nomine*, &c. *
 * *ut supra.* and encouraging himself towards God. 4. By a *Psalm* of *David's*, *Judica*, &c. 5. At last in an Humble Posture; he acknowledgeth, and *Confesseth*, That he is unworthy to approach nearer to Him, or so much as to His *Altar*: And that Thus 'tis with him, most deservedly; (as for that Original sin, wherein he was Conceived, and to which he Implicitly Assented; so likewise) for many other committed by him, with a more expresse Will, throughout the whole course of his Life.

And here, I conceive, that surely, he maketh not this *Confession* for Himself only, but for *Everyone Present*; yea, for the whole Church; (for in Her Name
 he

The Confiteor.

9

he comes now to *Offer the Sacrifice.*) And hence it is, that the Minister who represents the People, makes a Confession with him in the same Words.

By It, is the whole Assembly, and every one of us in particular, (for whom he therefore speaks in the *Singular Number*) Invited to put himself, together with him, in the Posture and State of a *Penitent*; and to acknowledge before God, our own unworthy Condition.

D E V O T I O N.

V*ouchsafe me, O my God!*
The Grace of Tenderneſs
of Heart; *Seriously and deeply to*
reſent my own vile and dangerous
Condition, ſo far at leaſt, that Pre-
ſently (without any longer delay) I
may lay open the worſt of my
Self,

Self, and Confess to Thee, (together with the Priest;) and Own in Thy sight, All my Faults; by a Repentance so True and Real, as may last, and make it self, ever hereafter, appear to be so, more and more in All the Actions of my Life to come.

Imprint in my Soul a Restless desire of Returning to Thee for Good and All: Eternally to serve Thee: Beginning this Service now in this World, as I mean to continue it hereafter in the next, without Interruption or Relaxation; at least, carrying it on, so Evenly, from this my last Penitence; that so, I may make Reparation (in some sort) for my Failings and Recidivations, and Breaches of Faith and Promise, since my First Conversion; which I should have taken care, not to have prov'd so false unto, nor ever once to have violated.

Upon



Upon the *Priest's* Re-ascend-
ing to the *Altar* and *Kis-*
sing It.

Deus tu Conversus, &c.

After this *Confession*; and
that the *Priest* and *Mini-*
ster have openly avow'd their
Faults and *Indignities*, both *seve-*
rally and *joyntly* Praying for each
other: They further *Animate*
and *Encourage* one another, by
Reflection on *God's Mercy*, ex-
press'd in Words of a Holy
Boldness and Confidence, as
they find them in the
Scriptures * *Deus tu*
Conversus, &c. Ostende
nobis Domine, &c. So

* Psal. 85.
of the Mes-
siah.

pro-

12 *Deus tu Conversus.*

proclaiming (alternately) that, though from themselves they can hope for Nothing, yet they cannot but grow most *Confident* in their *God*, considering what he hath given his Word for, to perform.

With such Holy Cheerfulness; and yet still check'd by a private Awe, occasion'd by his particular sins (secretly (then also) Pray'd against;) *The Priest adventures up again to the Altar, and Kisses It.* In token (say I) of a *New Reconciliation to Christ Jesus*, and all *His Church-Triumphant*: for by the *Altar* is represented *Christ Crucify'd*, and by the *Relicks* of some *Saints* enchas'd in It. The whole Body of that *Triumphant Society*, now more nearly joyn'd to their Head, and becoming even one with Him.

DE-

D E V O T I O N.

I Adore, O Lord, this Infinite Mercy of Thine; which is now brought into my Mind by the Priests going up again unto Thy Altar, and Kissing of It, in Token that Thou art again Reconcil'd to us.

So early was Thy Goodness to us, that no sooner had We Offended Thee, but instantly Thou hadst projected a Way, by which we might come to be Pardon'd. As appears by thy Calling after, and searching out, our first Parent in Paradise, immediately after he had fled from Thee, and lost himself.

In that so Antient, and indeed Eternal project and design it is, that Thou hast already (in effect) Pardon'd us, so long before We were Born; and extended Thy
Grace

14 *Deus tu Conversus.*

Grace even to Us, in Jesus Christ, before all Ages, as one of Thy Apostles hath computed it.

And now, Thy *Mercifulness*, still equally willing to make good that Design, and to appear as Great and as Ready to save in Time, as it was to Project, in Eternity; doth here Receive Us into Favour again, as soon as ever We but Acknowledge, and Confess our Faults, as that Prophet of thine hath Noted, and as Thou publicly declarest to Thy whole Church, in admitting the Priest thus to Kiss thy Altar (which is an Image, and stands in stead of thy self) suddenly after he hath ended His and Our Confession: Thereby to shew, that Perform we but our Duty once in a true Confession of our Faults, and there's no doubt to be made, but Thou, in the same moment art Reconcil'd unto Us.

Deus tu Conversus. 15

I most Earnestly beseech Thee to give me the Grace to value, and entertain, this Immense Bounty of Thine, with a Respect due to it ; and to enable me, in some degree to imitate it : That is, that, (First, never, never willingly Offending Thee, never so ; next) for those Involuntary Lapses, and Delinquencies, which my surpriz'd infirmity so often stands guilty of (and in this frail Life, are utterly unavoidable,) I may so take all diligent Care, to discharge my self of Them, as soon as ever I perceive them committed, as Thy Goodness is ready to Pardon them, as soon as ever, in a true Penitence and Detestation, I acknowledge them before Thee.

At



At the Introit.

THis which is call'd the *Introit* * of the *Mass*, signifies, *That great Declaration Evangelical*, which God made to Mankind presently upon *Adam's Fall*, Of his good *Pleasure and Will to deliver them from that Misery*, wherein they lay; and to restore them to *Grace and Favour* again, by giving them a *Saviour*

This seems so to me; because every *Introit* in particular, either *Prayes*, or gives *Thanks* for, or *Celebrates* with some Joy, some special *Execution* of that *Will of God*, suitable to the Feast or Mystery, for which the *Mass* is said.

D E-

DEVOTION.

I Thank Thee, O my God, for that, ever since that first Inclination and Good Will of Thine: To be again Reconcil'd to Mankind; Thou hast taken care, (all along) to make it evidently Appear to men, by some real effect thereof; and by some particular Grace and way of Dispensation, suitable to each Age, hast gone on, advancing and Accomplishing by little and little, that thy Great Design of Redeeming and Saving the World, even to the very Fulness of Time, wherein it was to be, Entirely perfected.

O that the Resolutions which I, too, have already taken; or shall, farther yet, take to do Thee Service towards this End, might have something in them also, of the Stability

bility and Immutableness of that, Thy unchangeable and everlasting Purpose. *And that (though sometimes I be not able to Execute them fully according to my Intention, yet (even then) they may discover themselves in some (partial yet seasonable) Effects, enough to testifie, that I have not forgot them, or am Unfaithful to Thee; but only do expect, (with some Passion) the Time wherein I may, according to my little Abilities, most compleatly acquit my self.*



*Kyrie Eleison, Kyrie Eleison,
Kyrie Eleison, &c.*

What are these, but ardent Aspirations and Sighs of the Saints for the fulfilling of that Promise of the Father's'd

ther in the sending his Son ; address'd to the Son himself, whom they Invoke as a Saviour, and would incline Him to come quickly ?

They are Thrice repeated in Honour of the Holy Trinity, from whom they beg the accomplishment of that Mystery.

Christe Eleison, Is said in the second place to shew 'twas the second Person, they demanded to be their Saviour. And every person is Invok'd thrice, to shew the numerous multitude of these Desires which they put up to the Trinity before the attaining them.

The number of *Three*, signifying (*Often*, or *many times*) in Scripture : So *St. Paul* is said to Pray *Thrice*, &c. (1.) *Often*, to have his Temptation remov'd.

D E V O T I O N.

INcrease in me, O Lord, my Faith Of the Holy Trinity, and of Thy Incarnation, by which means thou art become the Saviour of the whole World; and kindle in my Heart a lasting, longing Desire of Thy second Coming; no way Inferior to What the Antient Patriarchs had to See Thy First.

As the chief Point of Their Piety and Devotion consisted in This, Of a Strong Faith and Passionate (yet Patient) Attendance for the Day of Thy Incarnation and Resurrection; So, (by thy Grace and Favour) Let It be the scope of Mine; still to be, in an Earnest Expectation and Waiting for the Great Day of thy Triumph; when Thou shalt appear so Gloriously to All Men, and to All Angels.

Kyrie Elieson. 21

Angels. And let me Live (in This Interim,) with the Eye of my Intention, so uncessantly fix'd, Upon Thy Divine Person; as thou thy self Livest, by having Thine perpetually plac'd, on That of Thy Father: And may my Heart ever and anon breath out her Wishes, in these words, Veni, veni Domine & Noli tardare; Even Come, Come Lord Jesu, and tarry no longer!



Gloria in Excelsis.

NOW is Represented the Performance of That Promise of the (so much desired, and so long expected) *Messias* coming; together with the Joy of *Men* and *Angels* immediatly upon It. This being the *Hymne* Sung at His *Nativity.* Very

22 *Gloria in Excelsis.*

Very properly therefore is This Angelical Hymne of Joy, omitted upon days of Sadness and Penitence; such as are days of Commemorations of the Dead and Ordinary *Feria's* which (in going before *Sunday*, the day of *the Resurrection*) fitly shaddow out to us the Time of this Life to be a Time of Repentance and preparing our selves for that Great *Lords-day* at the *General Resurrection*. And so this Hymn of Glory is Sung still on every *Lords-day*, and the days of the Blessed Virgin, and the other Saints now Regnant in the Glory of Christ their Lord.

D E V O T I O N.

I Humbly Thank Thee, my
God! That thou hast been
pleas'd, to give Me my Being;
Now,

Gloria in Excelsis. 23

Now, after thy Incarnation and Nativity ; Under the New-Law, and In Thy Holy Church ; Thus separating me, from so many Infidels ; so many Hereticks and Schismatics, as be without : and (if I be not Treacherous to my self, from) so many False Christians, that Live, even in the midst of It, as if they had as little Faith as those.

I beseech Thee , that, As the Reflection upon this Transcendent Good, is deservedly the Cause of so Great Joy and Jubilation, common, to All the Angels in Heaven ; and on Earth , to All Men, of good Will ; so It may ever Affect my Soul , more sensible and more piercingly, then All the Pleasures, or then All the Pains that can befall It in this World.

Make me count it, my chiefest Felicity, to be One, in the Number

24 *Gloria in Excelsis.*

ber of those Men of Peace and Good-Will, that the Angels Saluted and gave the Joy to at Thy Nativity.

Give me that Peace which the World cannot give, and That Good Will, which alone gives me back again to Thee. There's no good, Good Will, but in a True Love of Thee; O, give me That!



Dominus Vobiscum.

Here the *Priest* turning about to the People and Blessing Them, seems to Communicate to them the Benedictions of Christ Jesus, now born in the Flesh, for this very purpose to Bless Mankind. And therefore his Blessing in particular, is, *That God may continue amongst Us:*
Ex-

Dominus Vobiscum. 25

Express in those very words which unfold **That Name**, which the Scripture gives to Christ in order to his *Incarnation*, that is, *Emanuel*, as much as to say. *A God with Us.*

But before he pronounceth This Blessing, He *Kisses the Altar*, as It were taking It in his Mouth, first from Jesus Christ himself, (in whose stead stands the Altar,) as from whom, being an in-exhaustible Spring, open'd by God for our refreshment: All manner of Blessings, Favours and Graces are deriv'd upon Us.

D E V O T I O N.

Vouchsafe me the Grace to
lead, (in this Blessed Time
of the New-Law, and in the
Communion of thy Holy Church,
C where

26 Dominus Vobiscum.

*where thou art still Present with
Us, after a special manner) such a
Life, as may render me capable of
all thy Blessings; that thou mayst
still Turn thy Face towards Me,
and lift up the Light of Thy Coun-
tenance upon Me, to succour Me,
and to impart unto Me, every day
more and more of that Rich Trea-
sure which thou hast provided for
Me.*



*Upon the Priest's turning
back again, and Praying.*

Oratio.

HAVING breath'd forth this
Benediction over the
People; He turns him to Jesus
Christ again, (i. to the Altar)
to

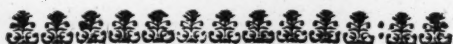
to present to Him some Prayers (as the time requires, one, or more) for *Confirmation* of That Blessing, and humbly to testifie his Dependance on him, as not being any thing, but his Instrument; nor able to confer on others the least good, but only by way of Humble Petition to his Divine Majesty.

DEVOTION.

Enable me to Pray, without Ceasing, as thy Scriptures Command me; since, in this Life thou bestowest Nothing upon Us for our good, but by being Petition'd first.

Let me then still be putting up Requests unto Thee; often Re-inforcing the Old; and Multiplying (as Thy Priest at the Altar does) New, upon every important occasion.

28 Reading of the Epistle.



At the Reading the Epistle.

NExt is read *The Epistle*, taken sometimes out of the *New Testament* : Sometimes out of the *Old* : This puts me in mind of that Notice which was all along given *To the Jews* of the *Coming of their Messias* ; first by the *Prophets* fore-told ; and then exhibited to them by St. *John*, and the *Apostles*.

And for this reason (I think) 'tis read on that Corner of the *Altar* which is on the *Priest's Right-hand* ; because the *Jews* were a Nation chiefly *Belov'd of God* , and at first his chosen People, to whom he entrusted his Oracles.

DE-

Reading of the Epistle. 29

D E V O T I O N.

I *Do not a little Wonder at Thy Constant and Untyr'd Love to the Jews; who were the Only People, whom Thy Prophets were sent to Save, to whom Thou thy Self cam'st and Preach'd'st the Gospel: And (though not the Only, yet) the First, to whom Thy Apostles declar'd Thy Resurrection. Thy Resurrection; A point of such moment, that to Represent It the more Lively; The Priest, (who sustains the Person of Thee Risen) throughout the Whole Mass, even in the Act of Sacrificing and Oblation, Celebrates all Standing.*

O, my God, Permit not Me, to Slight Thy Holy Word; or to Undervalue its Preachers, who come to Us in Thy Name, and on

thy Errand: As that Stiff-necked, Hard-hearted and Rebellious People have rejected the Addresses of the Prophets and Apostles Thy Servants, nay, of Thy Son Christ Jesus himself.

Let not thy Holy Commands be a New Occasion and Aggravation of Sin to Me, as to Them It was; but Improve them to Me into True Gospel, and Words of Salvation; by Inspiring me to do That which Thy Law injoyneth; and not suffering my Sinful Inclinations, to Quench this Spirit, and Evacuate Thy Grace.

The



Gradual *and* Alleluja, or Tractus.

*Immediately after the Epistle read,
succeeds the Gradual, with ei-
ther Alleluja or the Tractus.*

IF with the *Alleluja*, I apprehend that thereby *Priest* and People joyn in Acclamations of Praise and Thanks to God; as It were in lieu and Supplement for the *Jews* Ingratitude, Infidelity, and great neglect of the Gospel, as if therefore by way of Reparation we would shew our selves the more zealous, and by certain *Degrees* of Versicles and Benedictions raise our selves to be more Attentive to what they slighted.

32 *The Gradual.*

Or, if in the place of *Alleluja*, a *Tractus* be annex'd ; (which being a Mournful Ditty , therefore appointed for days of *Penitence* and *Sorrow* ; and to be read more Gravely, and *drawn* out more leasurely, and Sadly,) We are admonish'd thereby to compose our selves to ask Pardon of God, for Those Sins, which we also, (no less than the *Jews*) have committed, in our Great Neglect of the Gospel ; and to look on our selves as partakers of their Guilt, and to be Penitent for It.

D E V O T I O N.

L *Et Thy Goodness prevent me from such Jewish Ingratitude, and more ; Now I have received from thee, so many more and Greater Favours than They.*
As,

As, particularly, The Light of the Gospel, the Grace of Baptism; and then a greater Portion of Thy Holy Spirit Confirming Me, and Even Thine Own Body and Blood for Nourishment.

Be It the Business, to take up All my Thoughts All my Life long, To weigh the Greatness, and Variety of Thy Mercies: And may Nothing in the World have such Power, as to make me pass by inconsiderately, much less to forget, the least.

The Tractus.

DEVOTION.

I Fall down before Thee, O dear Father with Shame, and great Confusion of Face; calling to Mind Those Sins which I have committed, particularly, against
the

the Precepts of thy Gospel; which Gospel, I (though I refus'd not with the Jews, but entertain'd it with Protestation to Live according to it; and if need were, to Die for It, yet) have violated frequently by Great and Enormous Crimes; being so much less excusable than They, into how much stricter an Oblation I enter'd into.

I have Cause enough to fear, O my God, that Thou shouldst Abandon Me too, at last, as Thou hast forsaken Them; because, having contracted a deeper Guilt than They, 'tis but Reason I should be more severely punish'd.

*To provide against such a mischief in Time; I now beg of Thee, The Spirit of Repentance; which I beseech Thee to Give and continue to Me, to my last gasp; whereby, to Expiate my grievous Faults, and to put me again into
the*

the Quality of a True Christian.

For the Spirit of Repentance It is, which is the very Beginning of Christianity; and most Proper Condition of the New Law; delivering us from the Sins, and consequently from the sad Effects of the Old; (which is, according to the Apostle, the Law of Wrath and Death) and working out of us by degrees, still more, what yet it finds in us as Relicks of the Flesſ, of Judaism, or of base Earthlineſs.



Upon the removing the Book.

UPon this Action, my Consideration is; That *The Jews* (refusing to Hear and understand aright the Prophets and Apostles) were at length
Ne-

36 *Removing the Book.*

Neglected; and the Apostles turn'd unto the *Gentiles*, bringing The Gospel and the News of a Saviour to Them; which is now represented, by changing the place of the Book, from the *Right Hand* of the *Priest*, to the *Left*; denoting that Christ, had now left the *Jews*, who before were the people of His Right-Hand; and that (in their stead) The *Heathens* at *His Left* (that is, abandon'd heretofore to the Curse of God, and not His people) were now made his people, and dearly Belov'd; and That among Us it is that Jesus Christ now keeps Residence and Establishes His Church.

Here is made indeed *No intimation* at all, that the Gospel was ever Preach'd to the *Jews*, (though to them it was Preach'd first;) and here is something *betokening*;

Removing the Book. 37

tokening; as if *Christ had Preach'd* It to the *Gentiles* (which yet he never did :) But the Reason of Both is,

First, That *That is omitted*; because that Preaching of it to the *Jews* was so In-effectual and Fruitless, as not considerable; especially in respect what Glorious Entertainment It had afterward, among the *Gentiles*, in the full Explication and vigour of It, as of a *New Law*.

And *Secondly*, That *This is solely insisted on*, Because, though Christ Preach'd not Himself in person to the *Gentiles*, but only by his Apostles & Ministers, yet was It, in so wonderful Success and Communication of Grace, and Benediction, and Reformation of Manners (the True Fruits of the Gospel) that Now only, among these, seems He to have
fully

38 *Removing the Book.*

fully Exercis'd his Office of an Evangelical Preacher; now only, indeed, to have promulgated the Law of Grace in the quickening Spirit, as oppos'd to That of the *Jews* in the Killing Letter.

D E V O T I O N.

NEver, O Lord, take away,
The Grace thou hast Given,
from *Me*, to Confer It on Another,
as, in thy Justice Thou hast
remov'd Thy Gospel from the Jew
to the Gentile.

Let Thy Gifts in me be without Repentance, as Thy Scripture speaks.

Make me ever Remember That
*saying of St. John * (a*
3 Apoc. 11 *Figure of Thy Elect!)*
Take heed, Hold fast
That which Thou hast, that no
man take Thy Crown. *Let*

Removing the Book. 39

Let me not be Tempted to prize my self as more Worthy than such Offenders, whom thou hast not favour'd, as Thou hast done Me; least I come under that Curse and Malediction wherewith Thy Apostle Threatens the Gentiles, if they arrogantly insult over the Jews, whom Thou hast rejected.

11 Rom.
20, 21, 22.

Transplant Me, Out of those Countries of the World, where Thou art not duly Worshipped, into some Holy Land, Exempt from its Malignity and Corruption; where I may serve Thee more freely, and more Faithfully.

Make me comprehend the force of those words of the Apostle, Exhorting Us to follow Thee, On the Right-hand, and on the Left; that at all turns, Of Adversity and Prosperity, Health and Sickness,

ness, Life *and* Death; *I may cleave to Thee unseparably.*



The Gospel.

THe Book being remov'd to the Left-hand of the *Priest*, To shew (as I have said) the publication of the Gospel of Jesus Christ, now to those on his Left-hand, That were his Enemies, the *Gentiles*; After some preparation, by, 1. Particular Prayers for *Assistance*. 2. And *Benediction*. 3. He Crosses the Book and Himself. 4. And Names the part he intends to Read.

5. The *People stand up*, and Answer, *Gloria tibi Domine*; and in that posture, (continue during the Reading) 6. Testify, not only

At the Gospel. 41

only their readinefs to Hear, but alfo to put in Execution, whatever is therein propos'd.

7. The *Gospel* being read, the people give again their Approbation. 8. With *Laus tibi Chrifte*, and the *Priest* faying. 9. *Per Evangelica Dicta*, &c. *Kiffeth It*. All testifying a high respect to the *Gospel*.

The Book continues in that fame place almost to the end of the *Mass*: Intimating thereby, the continuation of the *Gospel* among the *Gentiles* only, to almost the end of the World.

D E V O T I O N.

G*Ive me the Grace to understand, and take the Words of Thy H. Gospel, as one of thy Faithful Ones; that is, As a Man ready to do, as It fays, and to*
D practice

practice suitably to what he Professes to Believe.

Make Me Stand always firm, and Erected above All, that (otherwise) might be Impediments to my Ready Obedience; Hearing thy Voice as a Friend of the Bridegrooms, and joying in nothing so much, as rightly to Understand Thy Will, and fully to Accomplish It.

Let My Spirit Kiss Thee, (as at the End of the Gospel, the Priest does the Book,) thereby, in all Holy Reverence to Adore Thee, after I have gotten a glimpse of Thee, by that Light, which thou hast Now been pleas'd to dart into Me, from Thy Words.

*Make me always keep thus, Close unto Thee; and continue in this Union with Thee, which certainly I Owe unto Thee, as to One that hath the Words of Eter-
nal*

At the Gospel. 43

nal Life, and Art the very Soul of the Gospel. O, whither should I go from Thee? Never let any Occurrence in this Life, never any danger that any Enemy of mine may engage me in, be able to separate Me from my Obedience to Thee.

It is in This preparation of Heart, for whatsoever Thou shalt Command Me, (be the Consequence what It will,) that I desire to lay the Foundation of all my Piety and Devotion.



At the Credo.

THe saying of the Creed, is a Protestation of our Faith and Obedience to the Gospel coming to Us from God through the Lips of the Priest.

D E V O T I O N.

BUt let me not Content my Self
only with this Inward Prepa-
ration of Heart To Believe, and
Serve Thee so ; but give me Cou-
rage to profess before all the
World the Sincerity of an Un-
feigned Faith in Thee, and Con-
stant Love to Thee ; by which,
I pretend to Honour and Observe
Thee in all things, without ever
being asham'd of the Truths and
Maximes of Thy Gospel. Of every
one of which ; as well the least
as the greatest, let me still have
an equal undispensable esteem ; and
be ready to maintain all in General ;
nay, each one in particular, (though
with the certain loss of whatever
belongs to me beside ; even of my
Life it Self, and Salvation too, if
That were possible) in All the Oc-
casions

casions and Encounters that the Conduct of Thy Providence, for Tryal, shall engage Me In.

In special, O my Saviour, I Believe that Thou art the Son of the Eternal Father; That You both, Produce the Holy Spirit from everlasting; and that You, all Three, Reside after a most signal manner in The Church; which is so the House of the Faithful, as that out of It, There is no Faith at all to be found; or, at most none such, as shall any thing avail, towards Salvation.

I am resolv'd to Believe, as Truth, all that is deliver'd to Me as from You; and to confirm and justifie my Belief by my Words; and my Words, by good Works of all sorts; and my Works, by all the Variety of Sufferings, that You shall think fit to send me.

46 II. Dominus Vobiscum.



The Second Dominus Vobiscum.

After this Profession of Faith, or (if that be omitted,) immediately after the Gospel, the Priest, having first Kiss'd the Altar, turns to the people, to Bless them in Christ's Name for so Respectful a Reception of the Gospel, and publick profession thereof.

DEVOTION.

Help me, O Lord, to receive with Pious Affections This Blessing which Thy Priest now Dispenseth, (in turning Himself toward Thy Faithful) as from Thee; Now, that we have Assented to Thy Word, and thereof made a publick Profession. *And*

II. Dominus Vobiscum. 47

And Bless me thereby more Internally Thy Self, that this Thy Grace may cleave to, and continue in my Heart, enabling It to Persevere in Thriving and Growing up thereby to a Holy Life, and constant practice of Obedience to all Thy Commandments.



The Offering and Offertory.

Here was brought in (Antiently) Immediately after The Benediction, the peoples Offerings, as an Effect (as it were) of that Benediction. Then before these Offerings laid on the *Altar*, Sung both *Priest* and *People* certain Praises to God, (which, were call'd the *Offertorium*, or That, with which They presented their Offerings,) to
testifie

terstifie the Sincerity and Joy of Heart wherewith they brought their **G**ifts, and appear'd before Him.

Antiently (before Things came to be set in better Order by the Church) *These Offerings* were Numerous, and had their good Use, and Edification too. For every particular Christian presented Bread to the *Priest*, both for Materials to be Consecrated for the Sacrifice, and withall, for a Token of his Union to the Body of Christ Jesus, and Communion with the Church ; The whole Congregation uniting it self (by This means) and putting It self (as it were) between the Hands of the *Priest*, to be Offered up with the Body of Christ Consecrated, and made, in that Bread which they Contributed.

The

The *Priest*, indeed, Consecrated not all that was brought, but took only One or Two, (as occasion was) in the lieu of all; that, so as the many Breads, offer'd severally, (by each of the Faithful Ones) represented the divers Members of the Church; the Paucity of the Breads chosen out of all for Consecration might likewise Typifie the Unity of those Members amongst themselves, and with the One Body of Christ, where all by Participation were United together.

DEVOTION.

I Here Offer up unto Thee, my God, All that I have, or am; in Acknowledgement and Return, for That Light of Truth, which Thou hast imparted to Me by Thy Gospel at this Time; being convinc'd,

vinc'd, that, in respect of It, *All* other things are but as dross, or nothing; and that Thy Merciful Favour and Love, is incomparably more worth, than this Life it self; Nay, than the Lives of all the Persons now in the World put together, and Offer'd up to Thee all in one Great Sacrifice.

I strip my self of all that can any ways be call'd mine before Thee, and here put it into Thy Hands; that there may be nothing about me, to hinder me from entring into that close and perfect Union, that ought to be between Thee and me, and Me, and every Member belonging to the Body of Thy Church; being well assur'd, that nothing causes a Division between Thee and those Members, or amongst Our selves between one another; nor slackens the Bond of Charity more, than an Adhæ-
sion

Oblation or Suscipe. 51

sion to the Things of this World.



The Oblation or Suscipe.

THe *Priest* having receiv'd the *Offerings*, presents them to God, by heaving them up towards Heaven upon the *Paten*. For that Bread which He offers up on the *Paten*, is instead of all that was brought to Him by the people, either effectually and really, or Spiritually and Intentionally only; and so represents the whole people to be Incorporated, and Offer'd up with the Body of Jesus Christ, in that Holy Sacrifice.

Hence It is, that the *Priest* declares, that He makes this Oblation for, and in the Name

52 *Oblation or Suscipe.*

of, *All the Faithful, Living and Dead*, and particularly for All (*Circumstantibus*) there present. For the present, brought their Offerings, not only for themselves, but for the Dead also, as Owning their Communion with the Body of Jesus Christ, and with His Church; and this is still the Intention Comprehensive, and secret meaning of the Charity of every Faithful Christian, though It be not then Actually in his Mind or Thought

And it is to be Noted, that the *Priest* professeth He makes this Oblation, for the *Numberless Sins*, not only of Others, but of His Own, [*Meis*] Because the sins committed every day by the best amongst Us, are in every deed innumerable; and 'tis impossible to know their Multitude and variety; our Infirmit-
ty

Oblation or Suscipe. 53

ty and Concupiscence vitiating those Actions, in some degree, which seem to be most Holy, to let pass others.

D E V O T I O N.

I Beseech Thee, that, As the Priest presents to Thee upon the Paten, That Offering which He is to Consecrate for all the People; so, This Oblation that I have Now made of all that I have, and am, may likewise be received and accepted by our Lord Jesus Christ, as tender'd together with It: That the same Priest may Offer, and Consecrate it also to Thee for Me, that so it may please Thy Divine Majesty; who hast set such Order to things, as not to receive any thing from us, but by Him.

54 Oblation or Suscipe.

And may this Oblation dispose Me, by little and little to Immolate and Sacrifice my self wholly to Thy Glory, in what manner It shall best please Thee to require It.

That it may conduce toward the Expiation of All my Sins, known and unknown; and what other Obliquities are hourly occasion'd by my frail and Infirm Nature.

And, since I cannot be totally exempt from These, unless by death, which is the only sure-End of all Offending; Grant, that (to Cancel their account as fast as It grows upon me) I may offer up, and Consecrate to Thee, sincerely All the short Remainder of this Life; and then pass so much the more Joyfully into the next, as where I shall be secur'd from discontenting Thee any longer.



Of the Mixture of Water and
Wine.

THis puts me in mind of the Union of the *Divinity* and *Humanity* in the Person of Jesus Christ; and then of the Unity of all the Faithful (well denoted by *Water*, a Symbol of Weakness) which Jesus Christ (well typify'd by *Wine*, an Emblem of strength.)

And as the *Priest* Offer'd up The Bread before, so now he makes 1. Oblation of the *Wine* and *Water*; and in Them again of the People, to God.

The *Suscipiamur*.

2. And lastly, He makes the *First General Oblation* of All,

*Oblation
Generalis*

E 4

Bread,

56 *Mixture of Water, &c.*

Bread, Wine, Himself and People altogether, jointly, with Humility and Contrition, into the Hands of God, and thereby Sanctifies and Prepares the whole matter of this Sacrifice.

DEVOTION.

O Strengthen my Weakness (*represented by this Water*) with a new Force and Virtue of Thy Spirit, which is the Muste or New Wine of the Law of Grace. Make me depend on Nothing, nor cleave to any Thing but Thee; since Thou alone art the Power of God, and Vigorous Life of the Soul; in whose Absence, the strongest Activity in Man, is but miserable Infirmary.

And, as now, The Priest presents to Thee the Chalice, thereby to Sanctifie It before He proceed to
Its

Mixture of Water, &c. 57

*Its Consecration; so help Me,
O Lord, to Offer up my Self to
Thee, Fortified and Heighten'd by
Thy Blessing and Grace; by which
I may be Encourag'd and En-
flam'd, and so make my self every
time more and more capable to be
Offer'd up in Sacrifice to Thee,
and even to Die for Thee. Which
is really the Greatest Favour that
thou canst do any Man, during His
Abode here.*



Washing of the Priest's Hands.

THis meaneth Repentance
for the daily Pollutions
we incurr by our Frailty; For
there's no approaching This
Holy Sacrifice, without renoun-
cing and quitting as much as is
possible, such Impurities by a
sincere

58 *Washing of the Hands.*

sincere Grief for, and loathing of them; though but *Sins of Infirmary*.

Hence It is that the *Priest* Washeth only the *Tops* of his *Fingers*: To signifie, that when one comes to Offer this Sacrifice; 'tis no time then to set about Repentance for *Mortal Sins* (such, one should have been freed and purg'd from, before;) but all that is to be done, is only to *Wash off* (yet by unfeigned Grief and true *Compunction*) those lesser *Impurities* and *Defilements*, which in the course of this Life, and by Conversation with things of this World, we cannot avoid, but that they will be sticking, at least *to the Outward parts*, (as it were) of our Souls; and to the Works of our *Hands*. But those that willingly neglect to Purify themselves
from

Washing of the Hands. 59

from these, though never so small Imperfections, are unworthy of this Sacrament, saith St. Denis; as, on the contrary, The greatest Sins and Abominations that be, cannot render those unworthy of approaching to It, who have dis-engag'd their Wills from them, and truly detest them in their Hearts.

D E V O T I O N.

S*uffer not, O my God, the Pollution of this World, so to Defile My Hands, (that is, My Actions) as that they should contract any store of Filth from It; but (since 'tis impossible to converse here, in this Earthly Habitation, cleanly, without All Sullying;) Grant, that, at most, The Spots, may but arrive to the outmost and lesser parts of Them, as It were to the very Tops of the Fingers only.*

60 *Washing of the Hands.*

ly. (A Petition suggested to me, by the Priests Washing His.)

First, *Possess my Heart, intirely, and at all times ; and then let my Actions regard Thee too, as their Principal Object ; and if secondarily in their Out-sides, and parts farthest off, They touch the fouling Earth ; Let me never cease Washing them with Tears of True Repentance, and in the Water and Grace of Thy Holy Spirit, till They be again Purify'd.*

Especially, as often as I come before Thee, to partake of the Communion of Thy Blessed Body, and to assist at That most Holy Sacrifice, to which it would become Us to approach, in the greatest Purity, Man in this Life can be capable of. Because It is a darker Vision of God ; and some Representation of our Employment in Heaven, whither no Unclean Thing can Enter.

Upon

Suscipe Sancta Trinitas. 61



Upon the Suscipe Sancta Trinitas, The Kissing the Alar, and Orate Fratres, and the Secreta.

Suscipe Sancta Trinitas.

THe *Priest* having put himself into This Purity of Body and Mind, with most profound Humility makes a *Second General Oblation* of all.

1. Directing it to the proper *Object* of Worship, The Holy and Blessed Trinity; And 2. Applying it to the right *End*. Of *Commemoration* of the *Passion*, *Resurrection* and *Ascension* of *Jesus Christ*, Of *Honour* to all the *Glorify'd Saints*; in the *Church Triumphant*, and of *Sal-*

*Oblation
Generalis 2*

62 *Orate Fratres.*

Salvation to all yet in the Militant, by their Intercession implor'd. 3. *Kisses the Altar.*

Orate Fratres.

THe *Priest* having already implor'd the Intercession of the Glorious Saints above, for the things specify'd, and particularly for that Acceptance of This Oblation and Sacrifice; Now turns himself to the People desiring them to Joyn their Prayers to the same End.

D E V O T I O N.

D*erive into me, O Lord, That Grace which the Priest Receives, upon the Kissing of the Altar that stands in stead of Thee; that assisted by It, I may bear a part in That Common Prayer,*
which

Suscipe Sancta Trinitas. 63

which He now Exhorts all the Faithful to joyn in with Him; To Supplicate Thee, favourably to Receive The Sacrifice He is here going to Offer unto Thee, in the Behalf of the whole Church.

And do it the rather, for the Honour of those Great Mysteries, and Those Holy Saints, which he hath just now made particular Commemoration of; on purpose to teach us, the Value of this Extraordinary Act of Grace, by the Greatness of the Means employ'd to obtain It.

Agitate now, in the Strictest Closet of my Soul, by the means of this other Prayer, which the Church calls Secret; and produce therein the proper Effects of those good Thoughts, which Thou hast been pleas'd to form in Me, to Prepare me the better for this Sacrifice.

The

*The Preface.*

SO call'd ; because 'tis the *Entry* to the *Canon of the Mass*, and the last Immediate *Preparation-general* to the *Sacrifice*.

For, here, the *Priest* endeavours to prepare the **People**, by putting them in mind, 1. *Of raising up their Heart* in Devotion to God, and taking It off from all Thoughts or Inclinations to any thing here below. That they begin this Sacrifice of Offering up Christ to His Father, by first Offering up their own Hearts, which must be still the *Anti-Sacrifice* to all others, or else they will be of no profit.

2. And when the **People** *Answer*, that *They have their Hearts*
so

so *Elevated* and dispos'd, and set upon God, as he desires them to have. 3. The *Priest* rests not therewith Content, unless They make present Reflection upon This, and Consider that it is not They themselves, but God that hath rais'd their Hearts, and drawn them towards Himself; and therefore that they ought Instantly to make their Acknowledgement thereof by publick Thanks, before they go any further. 4. *Gratias Agamus, &c.*

5. To which they Reply, that this is very *fitting and just*; and so they proceed to do it by the *Priest*, in publick and in private by their own particular Resentments; moving their Hearts according to the Words which they hear from him. For so now he begins here, in a *Louder Tone*. 6. To acknowledge the

Mercies and Blessings, that God showers down on Men, at all Times and in all places; and in particular, those which at that very occasion, the Churches Order recommends to be Commemorated.

7. But then *She*, by great Modesty, Conscious to her self how mean a Thing Her *Laudes and Praises* are, to be tender'd to Gods Supreme Majesty, she makes haste to joyn her *Self* in this Action to her *Lord and Spouse* Jesus Christ, and by Him to present her Praises, and Thanks to the Father; Offering up withall (joyntly) those Infinite and Eterral Benedictions, that he uses to give him.

8. And not to omit any *Hymnes* of this Nature, she endeavours to make one too, in the Consort of *Angels, Cheru-*
lms

bims and Seraphims, that Magnify, Adore and tremblingly Reverence (through Jesus Christ) The Majesty of God.

Hence It is, that she joynes her self to Them under Him, as under the common Patron of Men and Angels; That so, All together by their chief Head, may Worship and Glorifie the Deity. And therefore now useth she here, upon Earth; That *very Ditty*, which the Scripture hath reveal'd to be us'd by the *Angels in Heaven*, in their Honouring of God; *Sanctus, Sanctus, Sanctus.*

9. And to It adjoyns another, Triumphantly Sung by Men of *Jerusalem* to Jesus Christ, *Benedictus qui venit, &c.* Testifying hereby, the Unity of Spirit moving Angels and Men to Praise the Divine Majesty, for the Approach and Coming of his Son.

DEVOTION.

Raife up my Spirit, *at this Instant, Great God, far above all the things of this World; to fasten It upon, and make It Conceive, both the Variety and Greatness of Thy Blessings; especially those conferr'd upon us, by Thy Son Jesus Christ his Assuming and Uniting our Nature into Himself.*

I must needs acknowledge that my single Abilities are much too Weak to perform this as I ought, and therefore cannot Thank and Praise Thee as I should: Vouchsafe to permit and help Me to joyn the very best I have, to those of the Choire of Angels above; borrowing from, and using with them, those Transcendent Acclamations wherewith they Adore Thee to
all

all Eternity; that so I may begin to Honour Thee here on Earth, as they do in Heaven; and imping my Wings with Theirs, mount not according to My feebleness but Their force.

Enrich me also, with a Part of the Innocence, and (almost Angelical) Purity of those Souls, who Sung to Thee, that Triumphant Jubilee at thy Entrance into this lower Jerusalem; that so the Song, that I would now take Thee with, might be more perfectly, made up of all its parts; especially that Canterelle of Angels, and This Base of Men.

Why not prepare my Self, in this Solemn manner? To, (certainly) the greatest Action upon Earth, The Sacrificing of Thy Son: By, (as much as I can procure) The Holiest Hosanna's and highest Ravishments of Spirit that Mortality can bear up with.

*In this Elevation and Extasie,
(such as 'tis) Thee I adore My
Saviour Jesus Christ, sitting at
the Right Hand of Thy Father.
To Thee, as High-Priest, and
prime Sacrificer, I joyn, this
Wretch, my Self (though Infinite,
Infinitely unworthy, to be, not only
in thy Company, but here, among
the Angels and Blessed Saints now
Assembled at this Sacrifice of a
God. O amaze me, with that Con-
fusion, that belongs to me, for not
being, such as I ought, at this So-
lemnity!)*



*For the Entrance into the
Canon.*

The Canon.

NExt succeeds the *Canon* of
the Mass, so term'd be-
cause 'tis the Rule, and *Constant*
Order which the Church ob-
serves in the Celebration of this
Sacrifice; This is alone never
to be Alter'd, as the other parts
of the *Mass* are, which use to
be vary'd according to the di-
versity of several Mysteries, and
the Feasts by which they are Ce-
lebrated: But this being the
chief part, becomes, as the Sa-
crifice it self, Immutable.

Te

Te igitur, &c.

ANd 'tis considerable, That it begins with an Address to the *Father*, presenting to Him the Sacrifice, as being the *Prime Principle* and Beginning not only of all **C**reatures, but also of the Divine Persons in the Holy **T**rinity.

We Offer up this Sacrifice to Him, by, and through **J**esus **C**hrist, His Son our Lord.

That is, *By Jesus Christ*, as our *Only Mediator*, taking part of the Father, in being His Son, and so **G**od, from all Eternity; and taking part with Us in being made Man, by his Humanity; wherein, He hath receiv'd the Power and Dominion over Heaven, and Earth; and always Offers up *A Sacrifice* to His Father

ther, as the only *High-Priest*, to whom all other *Priests* here in the Church are but subservient Officers and Ministers, Offering up the same with Him.

For, That which the Son of God in Heaven, and This which the *Priest* here below, Offers, however it differ in the manner, is in Reality and Substance but One and the *same Sacrifice*. And it is Offer'd here principally for the *Whole Catholick Church*, in whose Name, the *Priest* presents himself, before God, to do Homage. For though this here, and that Sacrifice there (as 'tis said) differ not in the Substance of the Thing, yet in the manner of Offering, it does; and accordingly this is offer'd, but for the *Church Only*, and all the Faithful within its Communion, though the other of which (This, yet, is

G

Com-

memorative,) be for the whole World, as the Scripture testifies.

DEVOTION.

O God the Father!

1. **I** *Here Worship, and pay Homage to Thee, as to the prime Principle of all Things, both in Earth and Heaven too; of all Sanctity in Men and Angels, of all the Persons in the God-head, of the whole Trinity, and of all the Deity it self also; as far as Thy Church, taught by Thee, can, and doth (though but Lispingly) speak it.*

It is to Thee. (I acknowledge) in this quality of prime Principle that this Sacrifice is due; and so to Thee is It Now Offer'd by Thy Church, and by Thine own Son, who is prime Priest, as Thou art the prime Principle.

I

2. *I Worship Thee also, as the chiefest and last End of all Creatures, recurring and Ebbing into Thee, as They flow'd from Thee.*

3. *Vouchsafe me the Grace to Reflect upon Thee always after this manner; as well by the Motions of my Will too, as I do still by the Tendencies of my Nature, which rests, only and un-interruptedly, upon Thee, as Its Author and support.*

4. *Let me account it a Happiness, that I can Perish for Thee, and not Be; as well as I have receiv'd from Thee, to be: And that in some forward Disposition to This, I may now present my self to Thee at this Sacrifice of Thy Son, To be Offer'd up with Him, and to die every day Thus beforehand, to make my self readier to be Sacrificed to Thee, Once, really, and indeed; To yield up*
G 2 *this*

this Life, for Thee, (which Thou hast given me) in any such Occurrences, as it shall please Thee to fit for Me, and Me for it.

5. Lastly, I Worship Thee in the Fore-sight of that Last Sacrifice, which, at the End of the World, Thy Son shall make to Thee of all other Creatures, before He Offer up his Elect to Thee, (as a Sacrifice too, but) after a far more Admirable manner. For He shall first Consume by Fire all visible Things; to make men see, by the Light thereof; That Thou alone art a fit Object for their Love, as Thou alone art He, that hast a Being, firm, and Incorruptible.



The first Memento.

COnsequently the *Priest* descends to some Particulars in the Church, yet living, Commemorating, First *Those for whom especially he Intends* the Offering of this Sacrifice; And being thus United to the *Living here*, in Charity in, Honour and Reverence (growing too from the same Charity) he next aspires to joyn with the principal Saints *Living in Paradise*, as the *Glorious and Blessed Virgin*, *The Apostles*, and chief *Prelates of the See Apostolick* together with other *Great Saints* in several Conditions: Imploring Gods protection to be granted through their Prayers: Thereby, in this Mystical Bond of Mutual

G 3

Love,

78 *The first Memento.*

Love testifying the Communion
and inseparable Conjunction of
the Church-Militant and Tri-
umphant.

D E V O T I O N.

I Offer unto Thee, O my Lord,
Thy whole Church all Thy
Chosen, and especially Those,
whom thou (in a manner) hast gi-
ven me; uniting them to Me by a
particular tye, that in This little
number I may represent to my self
Those few which Thy Father hath
Chosen out of all the World, and
Given to Thee, from all Eternity;
that I may Love Them, and Serve
Them, as Thou dost uncessantly
Love, and Assist all Thine.

Have in mind, O Lord, Them
and Me, by the Intercession of
All Thy Saints; and particular-
ly of the Blessed Virgin; of the
Apostles

The first Memento. 79

Apostles and Bishops of the Apostolick See ; who are now made by Thee the chief in Heaven, as They were First the Chief in Thy Church, here on Earth.

I desire to make one among These, in the Offering up my Self together with them, This Sacrifice.



Upon the Priest's holding over his Hands, and saying, Hanc Oblationem.

Hanc igitur Oblationem.

After all, the Priest makes the Third General Oblation of the whole matter of the Sacrifice, putting his Hands over both the Host and Chalice together.

*Oblatio
Generalis 3*

80 *Hanc igitur Oblationem.*

By this putting *His Hands* over *them*, He joyns Himself and the whole Congregation, & Church to this matter of the Sacrifice, protesting then to God, That He Offers and Sacrificeth all this to him ; and substitutes in the place, this to be Sacrific'd for Himself, and Them, since it is not permitted that they should Sacrifice so as to destroy themselves.

Such a thing, just did God Ordain in the *Old Testament*, where he commanded the *Jews* to lay their *Hands* upon the *Head* of the *Sacrifice*, which they Offer'd to Him ; to shew that they were One with It, and that in their stead it was Sacrific'd.

Hanc igitur Oblationem. 81

DEVOTION.

S*Tretch forth Thy Divine Power Over me, as now the Priest Extends his Hands over That Bread and Wine which He is about to Consecrate ; that I also, with those Elements may in some sense be Converted into the Body and Blood of Thy Son, and consequently in Him be Offer'd up as an Acceptable Sacrifice and Holocaust , which thou canst not Despise.*



The Consecration and Elevation.

T*His Protestation made , the Priest proceeds to the Prayer of Consecration, including a Commemoration of what Jesus*

82 *The Consecration, &c.*

Jesus Christ, *did*, and *said* when He Instituted This Holy Mystery; and Imitating Him, *Blesses* and *Consecrates* the *Bread* and *Wine* in the same manner, and with the same *Words* as He us'd.

And immediately after Consecration, and profound *Adoration* of Each, (to give Example to the People in all Piety,) He *Elevates* each aloft; both to shew that He *Offers them up* to God the Father, above in Heaven; and also to make the People more Visibly behold *Jesus Christ*, and so to bow down and Worship Him.

D E V O T I O N.

BRing now fresh into my Memory, and fill my Fancy with all that Thou didst for Us, that Night before Thy Death;
when

The Consecration, &c. 83

when Thou Institutedst the Blessed Sacrament of thy Body and Blood, as the last, and most incomparable Pledge of Thy Love to Us, and a Memorandum indelible of our Obligation to Thee.

Assist Me with Thy Grace, O my Saviour, and I will Imitate Thee, and give my self to Thee, (even as thou gavest Thy Self to Me) without any reserve.

Change my Heart, as Thou Changeest This Bread!

Create a new Heart in Me, by this new Body!

Transubstantiate in Me, that seeming Life and Strength, (which yet is (indeed) but a dying feebleness,) into a True and Divine Spirit; as Thou changeest the Wine, which is but the Blood of the Grape, a Terrestrial juice, into the Vigour and Blood of God.

Grant

84 *The Consecration, &c.*

Grant that this present Elevation of Thy Body and Blood in mine Eye, may produce another like It in my Heart and Spirit; as to Crucifie my Flesh, (that is) my Passions, and to deliver me from all Affections to this World; so also to enflame me with a desire of that Life above, and always to keep my Conversation in Heaven, with Saints, with Angels; and with thine Own Dear Self, sweet Jesu.

I Adore Thee, O my Saviour in all Thy Elevations. Thy Elevation on the Cross, the Day of Thy Passion, Thy Elevation in the Air, at the great Day of the Last Judgement; Thy Elevation to the Right-hand of Thy Father, in that never-ending Day of Eternity!

The Consecration, &c. 85

Immediately upon the *Priest's*
reposing the *Body* and *Blood*
upon the *Altar*.

D E V O T I O N.

Sanctify me here now by Thy
Presence, Renew me again
by Thy Nativity, Purify me, by
the Memory of Thy Passion, by
which Thou hast Obliterated in Thy
Self the Memory of those Sins,
which lay so heavy upon Thee, to
the very last Gasp of Thy Life here.



Unde & Memores Domine, &c.

THen immediately to express
that by Words, which he
(just now did in Action,) the
Priest makes a Solemn and more
distinct

86 Unde & Memores, &c.

distinct *Oblation* to God the Father, Avowing that He Offers this (now *Holy, Pure, and Immaculate* Sacrifice; as for the whole Church, so in the *Person* of *Jesus Christ*, whose room he supply'd in the Mystery of the Consecration.

And he sayes he does it in the Honourable Memory of the three great Mysteries of the Son of God, His *Passion, Resurrection* and *Ascension*. In the word *Passion*, including whatsoever the Son of God Suffer'd for Us, from the first Moment of his Conception to the very last of his Death: All which space, was one continual Suffering for the Redemption of the World.

By *these Three*, methinks, the Church in this *Sacrament*, (which she calls *Mysterium Fidei*) would represent unto our Thoughts the
very

Unde & Memores, &c. 87

very principal and most necessary Objects of our Faith, without which we cannot be sav'd: Which are (in St. *Augustin's* Judgement,) the *Passion* and *Resurrection* (of which the *Ascension* is the accomplishment) of Jesus Christ.


And for this very Reason (perhaps) is the number of *Three* so often observ'd in the *Benedictions*, *Crosses* and *Oraisons*; to intimate to Us; the *Holy Trinity*, the Capital Object of our Faith, and withall this Blessed Sacrament, which is Offer'd up to all Three Persons therein, though attributed more particularly to the Father.

This may here be Noted by way; that the *Crosses* made by the *Priest on the Hoste* after Consecration, are not (as others) *Benedictions*, but only marks of
Cruci-

88 Unde & Memores, &c.

Crucifying of the *Hoste*, intimating the particular manner of its Immolation.

DEVOTION.

Bless me, O my God, by frequent Impressions made upon my Soul, of Thy Death and Passion; as the Priest makes Tokens thereof, by so often Signing the Cross , upon Thy Body and Blood, after he hath Offer'd them up unto Thy Father.

Multiply upon Me, Thy Graces in abundance; Now that thou hast vouchsafed to Consecrate and make Me Thy Son by Baptism, and to Feed me in the Eucharist with thine own Substance, the same with That of the Son of God; That my Whole Life may be suitable to so Divine a Birth and Aliment.

Ac-

Unde & Memores, &c. 89

Accord me the Grace, I Pray Thee, that in all Occurrences of This Life, Good or Bad, I may still draw Comfort from Thy Cross to support me; that I may Ever and anon, renew in my mind the Memory thereof so effectually, as thereby to sweeten to my self, my Sufferings, and to learn Moderation in Happier Success; and throughout the whole course of my Time, to find still, in That History, seasonable Applications to all my Necessities.



At the Supra Quæ.

NExt He Prays God Graciously to accept from Us, This Sacrifice, remembring how well he was pleas'd with That of *Abel*, that of *Abraham*, and
H that

90 *At the Supra Quæ.*

that of *Melchizedech*; that so, having so kindly taken from those Holy Men (the most Famous Sacrificers in all Antiquities,) such remarkable *Types* and *Figures* of This; he would not less favourably receive from Us *The Substance it Self*; but endue us with some of that Grace and Purity, wherewith They accompanied the Offering up of what was indeed but the shadow of This.

DEVOTION.

I Beseech Thee, O my God, That as This Sacrifice is altogether Spiritual and Divine; having nothing in It of Sensible or Earthly, but only the Outward Appearance, and Shell as it were; so I may Offer it up to Thee, together with the Priest, by a Motive
and

and Inspiration wholly Spiritual and Divine; in such manner, as That, the very External Actions themselves flowing from; and govern'd by it, may have Nothing of Flesh or Corporealness in them, except the bare Appearance, and Outside only: And that all the Works and Services which I pay to Thee, during my whole Life, may be One Continual Sacrifice of Praise and Thanksgiving, Internal and from the Heart: That being (according to the Scriptures) the Chief Sacrifice that thou likest and Callest for.

Thus let me Imitate the Devotion of those Holy Patriarchs, Abel, Melchizedech, and Abraham; who Sacrific'd to Thee after the same manner long before the Evangelical Law of Grace by Voluntary Affection, and not by Command, in the Spirit, not Let-

ter; and became thereby the most Notable Figures, of the Sacrificing that Thou perform'd'st afterward, more perfectly, to Thy Father; and that all Thy Faithful are oblig'd to perform, together with Thee, all their Life long.

Let me not Rest in, or Content my self with, the bare Outward Actions and Ceremonies how Solemn and Pompous, and truly Great soever they are themselves; but Worship Thee, chiefly by a Movement that comes into my Heart (like that Fire of Old) from Thee thy self, in that Spirit; and in That Truth, which alone Sovereignly Ingratiate to Thee whatever is Offer'd; Even this very Oblation of Thy Self.



Supplices te Rogamus.

HE proceeds higher, and Prays that this Sacrifice, may now be Offer'd, rather upon that High-Altar of Gods in Heaven by his most Holy Angel. For touch'd with a Consciousness of his own great unfitness to Offer a Sacrifice so transcendently Holy, he falls back, to Re-substitute Jesus Christ in his own room, that He, himself (who is *The Angel* of the *Great Council*,) would Offer It up to the Divine Majesty.

By this imploying, that as Jesus Christ is the only *High-Priest* for this Sacrifice, so He alone is fit to be the Presenter of It to His Father, and to bear
the

94 *At the Supplices, &c.*

the Name of Angel, (however it be in some sense Communicated to other *Priests* also,) and that no man is worthy to be, in this ; no, not so much as His Deputy.

D E V O T I O N.

Y*Et, (after all) 'tis not Me, O my God, 'tis not Me, nor any one else here Offering Sacrifice to Thee, that I desire Thee to Regard in this Action ; Regard Jesus Christ ; who is That Angel, That Mediator between God and Men, That Sacrificer for the whole Church, Regard Him.*

Be He the Person, that now Presents to Thee this most Holy Host ; and be We meerly and barely His Instruments ; not stirring in this Heavenly Operation, in the least

At the Supplices, &c. 95

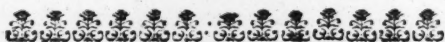
*least guise as we are Animated,
and Mov'd by His Spirit.*

*And whatsoever we have about
us, Impure and Unclean, let It
all fall off, and be quite remov'd
from us by the Cleansing power of
Thy Grace! That, As, in very
deed, It is not We that Live, but
He that Lives in Us; so It may
truly be said, It is not We now
that Offer up to Thee this Sacri-
fice, but It is He that Offers it in
Us; as who alone hath the Fa-
culty and Power to do It.*

*But keep Us, (all the while This
is doing) in a Trembling Posture,
looking at this Sacrifice and My-
stery, as that which the Church
hath thought and styl'd Terrible;
that, all our Confidence in a
Business of this High Nature (so
infinitely beyond the Port of our
low and despicable Condition) may
be rais'd, and support It self solely
upon*

96 *At the Supplices, &c.*

upon Jesus Christ ; and we be no more than the visible Hands of that other Invisible one, by which he presents It to Thee above, upon that Cælestial Altar.



The Second Memento.

THIS Sacrifice now fully perfected, He designs it, First *for the Dead* ; Offering It up for Them in a particular Commemoration ; (following here in the custom, ever practic'd in the Church. 2. And then for *the Living* ; and more earnestly and (intimated by a Thump on the Breast, and a more Audible Tone) for such as are *Present* ; that we may all be joyn'd to the Society of *Those in Glory* ; not for our Merits ; but for those of
Jesus

The second Memento. 97

Jesus Christ ; since we have none of our own, but what He pleases to Impart to Us, and account Ours.

D E V O T I O N .

DO not forget, O Lord, Those Souls whom, (though gone out of this World ;) Thou hast yet a Favour for ; because they are better dispos'd for the receiving the Effects of Thy Mercy, in That Condition, than those, who are still joyn'd to this Body of Clay.

Haste, so much the more to help Them, as They do more Humbly, and more Patiently wait for Thy help ; desiring no other Happiness than to fulfill thy Will, and good Pleasure ; and therefore, finding (so far as That is done upon them) even in Purgatory, and in the midst
I of

98 *The second Memento.*

of extream pains (which they suffer) a kind of Paradise.

I would, I had as much Purity as They ; to be the more capable of Interceding for Them ! But since I come far short of That ; I interpose, and present Thee with that of those Saints, who now reign with Thee, (which is the best that can be found among Creatures,) but especially with that of the King of Saints Thy Son ; from whom, as from the Fountain and Head flow all those Graces and Merits which Thou hast Communicated to Thy Servants ; and to whom, thou canst not deny the farther Perfecting, and Final Accomplishment of Thine Elect ; since Thou hast already begun to work Righteousness and Holiness in Them.

Add then, and Finish the Rest of what is to be done in Them ; and Unite both the Living and the Dead

The second Memento. 99

Dead to Thy Son; as to the proper Head of Their Body, and only Source of their Virtue and Victory; that, together with Him, they may Sing to Thee Triumphant Lauds to all Eternity, after they have Labour'd, and Suffer'd, as He, and in Him, to Thy Glory, in this World.

At the Nobis quoque Peccatoribus.

D E V O T I O N.

O *That these Words, now spoken out, by the Priest, might Humble me Effectually, to make me Cry to Thee for Mercy; for my self and all Thy Faithfull upon Earth; who all, with me now, appear before Thee, but as One and the same sinner, and one and the same Penitent.*

100 *The second Memento.*

Work in me the Flexibleness, and Humble dejection of that Publican, whom Thou hast Justify'd, in the Temple and under the Law; that smiting my Breast, like Him, I may obtain the same Grace, which Thou accorded'st to Him, at the same time that Thou didst blast the Pride of the Pharisee.



Per quem Hæc Omnia, &c.

AND from this Acknowledgment of our own Worthlessness, the Priest goes on, to another much Greater; Confessing to God the Father, that also *This Sacrifice* (now upon the *Altar*,) and all its worth and Virtue, or what ever else contain'd in it, comes only from Him

Per quem Hæc, &c. 101

Him by Jesus Christ, by whom He *Creates It*, to be a Source of *Sanctity and Life, and all Blessings*; and so *Gives It to Us*.

Not, but that Jesus Christ was all this before; But because by the same Act by which He produceth Him in this Sacrament, He likewise *Communicates to Him all those Graces and Virtues* which he hath; as, by that Act by which He begot Him from all Eternity, He also endow'd Him with all those Excellencies and Perfections proper to the Son of God; and so, is the production of this Sacrament, a lively Image of that Eternal Generation.

Nor is this yet all, that is acknowledg'd; but farther, That the same *God the Father* thus producing & qualifying this Sacrament, also *Gives it to Us*, (*Præ-*

ſt as Nobis) and by it derives in-
to Us a Participation of all the
Excellencies it contains ; ſo that
this Sacrament , becomes not
only an Image of that Eternal
Generation of Jeſus Chriſt before
all time, but alſo of that *Incar-*
nation of Him , by which, in
time, the Father gives Him to
Us, and with Him all His Per-
fections by a New Production ;
as in many Places Holy Scrip-
ture teſtifies.

DEVOTION.

THee, O God the Father, Thee
I Adore, as the Prime and
Original Author of this Sacrifice,
and wonderful Mystery.

The Holy Ghost makes It by
the Priest; Jesus Christ makes It
by the Holy Ghost, but Thou
makest It by Jesus Christ; and
'tis

'tis from Thee, as from its Fountain, that all the Graces, all the Perfections, all the Great things contain'd in this Sacrament are deriv'd; and It again becomes another Fountain of them to Us.

I Admire and Celebrate, from the bottom of my Heart this Miracle; and more yet that Bounty, which (after it hath wrought it) so Applies it to Men; thereby to Feed them; thereby to Save them; just as, (for Thy Works have no Parallels, but Thy works,) just as, Thou gavest Thy only Son to Men by another *Miracle* of Incarnation in the fulness of time after Thou hadst first begotten Him in Thy bosom before all Time, by (which transcends all Miracles) an Eternal Generation.

O let this account of Thy goodness debase and cast me down as low, as doth mine own Illness;

104 Per quem Hæc, &c.

*Since, in the midst of all these
Fountains and Sluces of Graces,
so super-abundantly deluging
from forth this Mystery; wretched
I, shall still remain, parch'd, and
barren, and dry, and Wither'd
I, unless thou stream into me from
thence, (and that uncessantly)
another new Grace, by which I
may suck in the Benefit of all the
rest.*



Per Ipsum, & cum Ipso, & in
Ipso, &c.

NExt to these *Two Acknow-*
ledgements; the *Priest* here
makes a *Third*; That That *Ho-*
nour and Glory that ariseth to
God the Father from this His
Infinite Bounty, comes not to
Him, but *By*, and *With*, and *In*
Jesus Christ. By

Per Ipsum, & cum, &c. 105

By Jesus Christ, as through the Hands of a Mediator, for God receives nothing from Us immediately, nor we from Him; but Jesus Christ standing in the middle between, Hands all things from the Father to Us, and so back again from Us to the Father.

With Jesus Christ, Because the Son being in all things equal to the Father, receives too equally with Him, the Glory that men render unto Him, and all in the Union of the Holy Spirit.

In Jesus Christ, Because He is the Vine, and all men but the Branches in Him, and only by being in Him can they bear any Fruit to His Father, the Husbandman.

DEVOTION.

E Strange me, O my God, from
 from all *Humane Inventions*,
 and ways of *Worshipping Thee*, of
 what sort soever, though never so
specious and Holy in Appearance!

*In things of Thy Service, let
 me never be Acted by my own
 private Spring; by my own pro-
 per Spirit; nor upon any Motive,
 tending to give my self Satisfacti-
 on: That I may do nothing, but
 at the Call, and in submission to
 the Conduct, and by the Spirit
 of Thy Son; since Thou Receivest
 not any thing from Us, but what
 we Offer unto Thee by Him, as
 being the Mediator; nay, as being
 the First Mover and Author of all
 the Good we do; nor received'st
 it so, neither, but in the same Act
 by which He receives It, together
 with*

Per Ipsum, & cum, &c. 107
with Him, because both are one
and the same Nature, One and the
same God; and therefore are both
equally concern'd, and Honour'd by
the Homages we pay.

Lastly, Thou receivest nothing
but in Him also; (that is,) but
from Those, who are so in Him,
as that He, and They are but One;
living in the Unity of His Body
consisting of such Members, and
Co-integrated with Him, (in a
True, though not Ordinary sense)
In one person.

May I never be perswaded to ac-
knowledge any other manner of
Honouring and Serving Thee, or
of Performing Acts and Exer-
cises of Holy Religion to Thee,
but This, wherein are compriz'd,
and to which tend, all that be good
and True, so that (in Effect) The
Eucharist, and Sacrifice of the
Body and Blood of Thy Son, may
be

108 Per Ipsum, & cum, &c.

be to Me not only a Lively Representation and Continual Memorial of His Passion; but also a complete and moving Model of all the Actions and good Works that belong to a Christian Life.

O, Holy Body of my Saviour! Let Virtue Issue out from Thee to Bless me; Now that the Priest Lifts Thee, and the Chalice a little up from the Altar into the Air, and presently re-placeth you there again. It is, even so O Lord, that thou usest to give Us suddain and short Glympses of Thy Self, in this Life, by certain quick Gleams of Light, which dure not like those Thou displayest in Heaven, permanently, and Eternally! But 'tis enough to make me Thine for ever; that but once, thou vouchsafe to pass before the Eyes of my Soul, though but like a flash of Lightning, as heretofore thou didst to Elias. Humble

Per Ipsum, & cum, &c. 109

Humble my Soul lowly with the Priest, still as He bowes so oft before thee at Thine Altar, and Adores Thee in Silence. Let the Eyes thereof shew their Modest Submission, in Closing themselves to All the Objects of this World, and They shall quickly discern Thee upon the Altar of my Heart within, when I am Thus become Thy True Temple.



At the Pater Noster.

NOW these acknowledgements (or Acts of Faith) being thus Solemnly made; that whatsoever Good we receive from, or whatsoever Service or Worship, or Glory we thereupon pay to God, do all pass through Jesus Christ; the *Priest* pro-

110 *The Pater Noster.*

proceeds to desire that this devout Spiritual Commerce between Heaven and Us may be put in Execution; and he begs It, not only in the Name of Jesus Christ, joyning himself to Him, as a Brother, imploring one common Father; but in *Those very words* which *Jesus Christ taught Us to say*; Testifying thereby, that, not only the External Vocal Prayer (which he recites) is His; but the Internal, Mental one too; and that It is *He, and His Spirit* that *Prayes in Us*, and makes *Us Pray*, and say so.

But because, in the very first words of this Lords Prayer, we are to call God *Our Father*; The *Priest* reflecting upon the greatness of the Honour we receive by being permitted the Use of That Title; because of Gods Infinite
Emi-

The Pater Noster. 111

Eminency and Grandeur above Us, vile and abject Creatures, Infinite unworthy to take such a Term into our Mouths, He excuses this Presumption in Himself, and Us; declaring, that if we dare to call God *Our Father*, It is, not only by the command of Jesus Christ; but also by the very Express form of words so drawn by Himself, for Us to do It by; which we much less dare to alter, or omit.

Wherefore he proceeds to say it; as with some Confidence (shewn by a louder Tone) so, with *Earnest and flagrant Desire*, that what is contain'd in this Prayer, may be accomplish'd, and stand Ratify'd for ever; To which Vote *the People* give their most *Hearty Assent*, by their subjoyn-ing the last Clause (as it were Subscribing and Sealing it with)
Et Libera nos a Malo. And

112 . Pater Noster.

And thus is the *Canon of the Mass* clos'd with the same *Joynt desire of Priest, and People*; and with the same *Elevation of Hearts, and Aspiration towards God*, as its *Preface* began with.

D E V O T I O N .

T*Is most properly Now, (Certainly) Now at the Holy Mass, that Thou Obligest Us to believe Thee to be Our Father; Now that Thou here dispencest to Us Thy Childrens Bread, & ceding Us, with the Body and Blood of thine only Son, with His very Substance, Humane and Divine, to make Us Gods too, and Children of the most High.*

This Largess and Honour is so Great, that, though our Faith permits not to doubt of It, yet an Humble Estimate of our selves
and

Pater Noster. 113

and true Acknowledgement of our great vility and unworthiness makes it (almost) incredible; at least suffers us not to receive any assurance thereof, but in the single & bare contemplation of thy Mercy only.

Imprint, (we beseech thee,) This Resentment so deep in our Souls, that we (growing as little in our own esteem, as we are design'd to be Great in Thine) may, therefore be made the more certain of this Great Favour, and Incomprehensible Dignity; and by this means be in a better disposition and preparation to receive the precious Earnest thereof, in the Communion of the Body and Blood of Jesus Christ, which is but the Typical Pledge of that Other Infinitely Higher and more August, which thou reserv'st for us in Heaven.

K

Only

Only, take such Care of Us, in the mean time, that we no way degenerate from this Divine quality of being Children of Thine; nor render Our Selves unworthy of having Thee for Our Father, by some Ungracious deed, that may argue Us to Be, no less than thy profest Enemies.

O, (if the frailty of this Present Life, is not Compatible with an absolute Freedom from all sorts of Faults, as (we are sure) the Felicities of the Next will be; yet) Guard Us, at least, that we incur none but such, as are altogether Inseparable from this Frailty; and so ruine not that Dignity, which Thou hast given us, of being Thy Children, for all This: Only take we good heed still, of Expiating them again, as soon as ever committed; and of Procuring from Thee our Own Pardon, by Pardoning

Pater Noster. 115

doing in like manner, freely and from the Heart, whosoever have Offended Us; since this is that most Equitable Condition, which thou hast so wisely caution'd in this Admirable Prayer, and wilt surely Observe, so as not to Pardon the Trespases, against Thee Our Father; unless we first forgive those that our Brethren commit against Us.

I cannot say, that I would desire such Exact Purity, or so Perfect an Absolution from all my Sins, for any other reason, but that I may be so able more Holily to Serve and Glorifie Thee; having no desire of any one thing in this World so much, as to see Thy Name Hallow'd, Thy Kingdom come and Establish'd in the total Ruine of Thine Enemies; Thy Will be done in the utmost Latitude, as well by good Men as Bad,

116 Pater Noster.

These fulfilling It, *though against their Own Will, but those in perfect Love, and True Obedience.*



Libera Nos quæsumus Domine, & Da Propitius Pacem.

THe Canon ended; the Priest now begins to prepare Himself to the Participation and Communion of this Sacrifice. Which he does *First*, by Imploring *Peace* from God. 2. And then wishing and deriving It to the People; (still shewing that he can impart to them, nothing of Himself, but must first receive it Himself from God.)

Now

Libera Nos quæsumus. 117

Now *Peace* is the chieftest and prime qualification or disposition toward the Receiving of this Sacrament, which is a Sacrament of *Union* and *Love*: And therefore, as this Sacrament is the most Powerful means to work it in them, who partake thereof Worthily; so doth It præ-require It in Them (as far as they by other means can procure It) that they may Worthily partake thereof by express Precept of the Son of God so often repeated; and especially in that famous Text which Commands us 5 Mat. 24. to go, and be Reconcil'd to our Brother, before we Offer up our Gift at God's *Altar*.

DEVOTION.

I Now supplicate Thee, O Lord, for this First Preparatory Peace, which is the necessary and best Disposition toward the receiving of that other, which Thou desire'st to confer on Us by this Holy Sacrament and Sacrifice; for in the Gospel we learn, that
Luc. 10. 6. Thy Peace cannot rest upon any but such as are First the Sons of Peace.

This Peace, then, not finding how to Repose It self upon me here, in a perfect Abolition of All passions, (as It shall do hereafter in Heaven,) may It, at least, Possess me in a perfect Absolution from all my past Sins; which let me Hate and Abolish perfectly, by a True and Unintermitted Penitence: That so, I may begin to
 re-

receive now, in the Communion of this Sacrament That Peace, which consists in a total Ruine and Extirpation of Passions ; which are Calm'd and Cur'd more effectually by the Blessed Eucharist, than by any other Remedy whatsoever !



Upon the Fraction of the Host.

IT is worth the Noting here ; That, after the *Priest* hath made Supplication for *This Peace of God*, before He derive It, by way of Blessing, to the Church, He first divides the *Host* into three parts, representing the 3 several Estates and Portions of the Church, for which He hath implor'd Peace. And the part representing this Portion of the Church *Now Militant here on Earth*

120 *Fraction of the Host.*

Earth, He laye down upon the *Altar*; that, which is for That other Portion *Now Expectant in Purgatory*, He holds still in his Hand; after he hath sever'd from It, a third Part, which he puts into the *Chalice*, to signify, both that third Portion of the Church, *Now Regnant, and Triumphant* (and as it were imbib'd and absorpt into the Deity) *in Heaven*: And also Jesus Christ Himself, as the *First Born from the Dead*, and Re-uniting His Body and Blood, and so entring into the Glory of God, as the *Head and Elder Brother of all the Saints*.

Pax Domini.

ANd hence, in the very joyn-
ing of this third part of
the *Hoste* to the *Chalice*, he
willeth the *Peace to the People*,
in

Fraction of the Host. 121

informing Us thereby, that Jesus Christ *rais'd again*, and *Enter'd into Glory*, gives Peace to his Church; and that *This Peace* is nothing else, but an over-flowing of that Complaisant Tranquility, which in His Glory, himself infinitely abounds with, and fully satisfies the Blessed in Heaven.

D E V O T I O N.

INcrease in me, O my Father,
Faith and Charity; That I
may Believe, as this Sacrament now
lying upon the Altar, is but one
Bread only (that came down from
Heaven) so, That the whole Church
together with Jesus Christ make but
one Body; and that the distinction
and separation of Persons in It by
distant places, do no more hinder
Its Unity, than if They were all,
L and

122 *Fraction of the Hoste.*

and always visibly to the Eye, closely compact and joyn'd together, even as this Hoste upon the Altar, is still, (after its division into parts here, representing the divers Members in the Church) as truly and precisely one, as it was before.

I beseech Thee, Enable me to Love and Embrace Jesus Christ in Heaven; and his Members where-ever dispers'd throughout the World, with an Affection as True, and with an Enamouredness, as Great and Constant as if they were perpetually by me, and I enjoyed their Personal Corporal Presence; Thy Grace Uniting Me to those, from whom I am absent; and severing me (in a Holy Abstraction) even from, those to whom I am most Present; my very self, and all to whom Thou hast any way joyn'd me in this World.

The

*The Agnus Dei.*

TO Jesus Christ therefore in particular, is this Address made for *that Peace* ; *Praying* Him three several times to vouchsafe It. Now to that part of his Church, here, yet remaining ; as at *His Ascension* he gave it there *to them* he left behind ; and as He Himself now enjoys It. and makes others enjoy It too ; His Fellow-Citizens in that *Jerusalem* above , that City of *Peace*. And all this enforced, not only by an Ardent Affection (imply'd in the *Repetition*) but also by a *Choice* and most pertinent *Compellation* of of Him, as of the *Lamb of God*, just now lying upon the *Altar* to

take away our Sins, (the Impediments) and so making our full *Reconciliation* and *Peace* with the Father.

D E V O T I O N .

I Presume, O God, to Petition Thee for Thy Peace, though it be, indeed, The greatest of all Thy Gifts, since, but the day before Thy Death; thou left'st to Us this Legacy, in the Persons of Thy Apostles, as the Close and Accomplishment of all the Rest; and wert pleas'd to stile Us Children of Peace.

But let It be Thy Peace; not that of the World: The Inward Peace of Thy Holy Spirit that subsists un-impair'd, in the midst of all pains and outward Conflicts to be sustain'd by Us for Thy Service.

Let

Let it be a Peace, wholly proceeding from Thy Mercy: The Result of a Conscience undefil'd, and of Remission of all Sins; The Crown of a Perfect Righteousness, obtainable only by Thee, who art That Lamb of God, Sacrific'd to Reconcile Us unto Thy Father, and to make Peace between Heaven and Earth, which the Sin and Rebellion of Men and Angels had set at so great an Enmity.

I beg of Thee, then, That Peace, which is settled upon the Full Forgiveness of Sin, which caus'd that division between Thy Father and Us; that the Peace which I ought to have with Men, may be the Natural Issue of what I have with God First; and so be no Humane but a Divine Peace.

For, as the Wisdom of men, with Thee is but Folly, so neither

is Humane Peace, any thing else than a War, displeasing to Thee; in so much that Thou hast profess'd to Persecute all those, and disperse their Bones, who so Combine together.

I am transported with a particular Joy, and Consolation; to hear it now Thrice Asserted, that Thou art He who takest away Our Sins; I were undone, but for That Mercy, and but for that farther Assurance which Faith gives me, that Thou in bearing our Sins in Thy Body, dost also Extinguish them; The Lost Sheep upon Thy Shoulders, being both Carry'd, and Cur'd.



The Pax Tecum.

THen he gives *the Pax* to all present, immediately after he hath ask'd It of Jesus Christ, by the peculiar Prayer to Him for that purpose, *Domine Jesu Christe*: And after he hath (as it were) taken It from the *Altar* submissively by a *Holy Kiss*, a Symbole of *Peace*.

But in the *Mass* for the Dead, all this is omitted and only *Their Rest* Pray'd for; because the *Giving of the Pax* among the Faithful Assembled together, (which was Antiently by a *Kiss Oral*, as now by *Kissing an Instrument*, as a *Crucifix*, &c. for that use) was held as a Pledge of the Joy and *Tranquility* in *Paradice*; and

so thought less proper for the days of Sadness and Mourning for those who yet by their Sins were detain'd from Entrance into That Joy.

DEVOTION.

SO Cur'd, I will take, and Kifs the Pax which is given to *Me* on the Priest's part, or rather, in truth, on Thine; since He himself, before He derives It to the People, takes It from Thee, in That Kifs given to the Altar, which is in stead of Thee.

O, make me keep always This Peace, this Sacred Peace; and let me never care for other, as I am not taken with any thing call'd good, unless it come from Thee.

And in this Preparation let me Approach to the Communion of Thy Bless'd Body, which (as is said,)

The Pax Tecum. 129

is the Earnest and beginning of
That more Perfect Peace, that we
Hope to enjoy in Heaven, intima-
ted by Thy Prophet, promising on
Thy part, A Peace that transcends
all other Peace.



The Communion.

NExt, the *Priest* having dis-
pos'd Himself: to Com-
municate, by those two Prayers,
Domine Jesu Christi, Fili Dei, &c.
and *Preceptio Corporis* ; and pro-
tested His own great Unworthi-
ness, in those Words of the Cen-
turion, *Domine non sum dignus, &c.*
thrice re-doubled ; after a little
pause, (or Humble Examinati-
on,) *Eates the Body*, and then
Drinks the Blood in the Chalice :
After each, adding a short Rap-
ture or Meditation. *Then*

*Then he proceeds to Communicate
the Others that are dispos'd
thereunto.*

SHewing, hereby, that both Priest and People do partake of the same Sacrifice, are fed with the same Spiritual Food, from the same Table, admitted to the same Pasture, all in quality of being the Sheep of the same Shepherd.

And in this the Priest seems to Acknowledge: First, In Humility, that in that Respect of being a Sheep of Christ's, and to be fed by Him, He is nothing at all different from the People.

Secondly, In Charity, that the dispensing the things of God to the People, ought to proceed from the fulness which He hath received from God Himself;
and

The Communion. 131

and that He is to feed the Faithful out of his Store, and that which remains over and above.

D E V O T I O N.

Lord, I am not worthy of the least of all Thy Mercies, much less of the Greatest, as is this Communion of Thine own Body and Blood, by which, Thou enterest into Me, and (in a most ineffable manner) minglest Thy self with my very Substance; transplanting into Me, Thy Humanity, Thy Divinity, Thy Person; nay, (together with It,) The whole Trinity; so that I am, not only their Temple, as before, but in some kind, even one, with Thee and It.

This is a Favour so great, and so incomprehensible, that I may well look on my self as most unworthy

thy of it; not only because I no way deserve It, but because I can no way Understand It, since it surpasses all thoughts of Men or Angels.

Grant me, that, after a Communion and Union so Miraculous, I be never any thing but Thine, never any thing but Thee: And that nothing be ever able to separate me, in the least kind, from Thee: But that I may see all Creatures far remov'd from, and Infinitely below Me, who am in Thee; and that, as I am not to Live, but In Thee, so I may have no Affection neither, No sense, but for Thee; Not concern'd in any thing, but so far as thou wilt have Me, or as thou esteemeſt Thy ſelf concern'd in It.

Let this Food be my Everlaſting Nouriſhment, and let me ſo Reliſh It, that it may make me
loose

*loose the Taste of all things else,
and the gust of My self especially.*

*That remaining un-alter'd, and
Incorruptible in my Heart ; it may
Consume all the Corruption in
my Body and Soul, and Sublimate
them to a Being totally Spiritual
and Incorruptible too ; partly,
Now ; but Perfectly, at the Great
Resurrection.*

*May it be within me, a Head
and Fountain of Life ; perpetually
running into Actions, and Increa-
sing, toward that Life wholly
Divine and Immortal ; and re-
tarding and putting off farther and
farther the Encroachments of a
Death, (which I still carry about
Me ;) In like manner, as the Cor-
poral Food, which I take, re-
spites me from the Assaults of
Death, and helps to lengthen and
prolong this Mortal Life of my
Body.*

Let

Let it be always at Hand, since It ought always to be in my Heart. And let the Remembrance and Respect wherewith I shall every Moment, (in a kind of Mastication and Chewing) Honour and Adore: It Innure me to Taite and Comprehend the Excellency thereof, as far surpassing All Manna, or what-ever other most Delicate Dainties, which can never free Us quite, from Perishing, but Perish themselves; whereas This on the contrary hath an undecayable Life in It self, and makes Us to live everlastingly.

Let It be to me instead of all other! Affecting me with all the Pleasures and Gusts that any Spiritual Refection is capable of, as That Manna is said to give the Jews, all the Delicious Relishes that were to be found in any other repast of the Body.

Let

Communion. 135

Let it fully satisfy me; and make me so Reflect upon this great Happiness of being fed, now in this Life, with the same Bread which so abundantly blesteth with all Felicities Men and Angels, that I never Covet more.

Let this Sacred Body, be the Soul of my Soul, as my Soul is the Soul of my Body; and let all my Thoughts and Affections, all Energies, Motions and Actions, whatever I feel or do, proceed from It; as all my Natural Movement and Operations come from my Soul.

Let it be in me A Spring of all Graces, streaming them out unto me every moment suitably to my Necessities; That Well of Living Waters flowing up to Everlasting Life, which it hath pleas'd God to open, not only in the midst of His Church, as in the middle of Paradise: But also in the
Middie

136 Communion.

Middle and Heart of every Faithful Soul, which is to Him, no less a Paradiſe, and a Church, than the whole Univerſal.

Let this Divine Source, quench the Thirſt of my Soul; Allay my Heats, and Irregular Deſires, by Nourishing another Supernatural Heat of Grace and Divine Love, which Diſſipates thoſe ſtrange Inflammations, and Carnal Feavers of Concupiſcence; and may that Love conſume in me the very Seed of Sin, as it Cherishes and makes take root that other Seed of Life and Immortality.

*Let this Admirable Spring float my Soul, higher and higher above all Creatures Viſible and Inviſible, till it bring it up into my God, from whom it ſelf is fed; it being natural to all Waters to raiſe themſelves as high as their Beginnings, and to Advance
thither*

thither too, whatever they carry.

Let this Food, as soon as I have taken It, give Proof of its Efficacy; in making me Strong and Potent against those occasions of Sinning, which before abus'd my Feebleness, and were too prevalent over Me.

Let it give me New Spirits and Light, First to discover and discern; and then to Crush and destroy the least Reliques and Remains of any Sin, into whatever part it is Retir'd, or under what disguise soever It lurks and hides: These being, indeed, the True Idols and Abominations which God hath commanded to put from Us and utterly to annihilate, if we mean to Receive and Conserve His Grace.

Lastly, It is My Saviour Himself that is in This Sacrament: O, that I might Love (according to

M

His

His Example here,) Retirement, Re-collection, Abstraction and Separation from all Creatures, as He continues still unmix'd with any, (now, no less, in, within me; than in the whole Church) always, In a Profound Silence? under a Wonderful Humility, leading, here, a Life perfectly Internal, and absorpt in a Contemplation, and Adoration perpetual, of the Greatness and Incomprehensible Majesty of God his Father!

Upon the Priest's gathering up the Crums and lesser particles of the *Hoste*, and sucking in the rest in the *Chalice*.

DEVOTION.

THe Fragments, O Lord! The least Crum that falls from Thy

Thy Table, *the least Drop of Thy Wine, no Remainder of Thy Honey Comb, is so little, but is enough for me, as well as for that modest Canaanite; and for Thy Apostles, at that miraculous Entertainment in the Desart, or at That Collation upon Thy Resurrection.*

Indeed all the Graces, that we are capable of in This Life, are but Crums falling from That Thy Table above; but few drops of that Inexhaustible Fountain, with which, Thy Blessed in Heaven, are so abundantly Refresh'd, but on Us here, are but sprinkled, a little to relieve our Necessities, and sustain Us from fainting in our Passage through the Desart of This World.

Yet; (as Thou art, no less whole and Entire, in the pettyest Particle and Atom of these Symbols, than in the biggest Portion; so) I

avouch, that there is force enough to Nourish me, and to Strengthen me too, against all mine Enemies; in the Lightest Grain of Thy Grace; because Thou art always All in It; and With, and By It dost uncessantly derive Thy Spirit into Our Hearts.

Which, well considered, should Oblige Us, every one, to live Contented in This Life, (as we shall do in the Next) be the Gifts Great or Small that we receive from Thy Mercy.



Upon the bringing back again of the Book to the Right-Hand.

IT is to shew, that the Gospel which was remov'd from the *Jews*, at first, shall return to them again, and be receiv'd, towards the end of the World.

And

Returning the Book. 141

And then, (the whole Church, consisting both of *Jew* and *Gentile*, being United together,) The *Priest* Blesseth God for all the Favours shewn to it in order thereunto; and particularly for the *Present Communion*, by which he hath re-united so many; beseeching Him that this Receiving of Him at this time may tend to His everlasting Honour.

DEVOTION.

I Admire and Adore, O my God, Thy Goodness and Infinite Patience; who, having been so long Oppos'd and Vilified by the Jews, wilt yet, at last, before the end of the World receive them again for all that, and restore to them the Light of the Gospel, before taken from them: as is signifi'd by bringing back the Book, before the Mass ends,

142 *Returning the Book.*

ends, to the place It had at the beginning.

God forbid, I should ever Despair, of any Sinner, how Great, or Wretched and Harden'd soever he be, as long as He yet Lives! No, let me rather, in all Humility wait, till Thy Mercy or Thy Justice declare it self toward Him, in the Season that Thou hast appointed; and the mean while Pray for Him: Wishing Him Thy Grace, with the same Charity, wherewith Thy Church still implor'd It for the Jews her Enemies and first Persecutors, though receive it they should not till after many Ages; and at present, are Harden'd, and even Abandon'd by Thee, after a manner most notoriously Hideous.

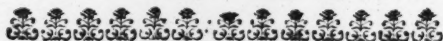
O let me so Intercede for a Mercy, and a true Repentance, for the worst of mine Enemies! make me carry them always in my Heart,
though

Removing the Book. 143

though they little deserve It, and have turn'd me out of theirs; as Thou lodgest and bearest me in Thine, without considering my unworthiness; and wert willing to receive me, even when I hated Thee, and ran from Thee as fast, and as far as I was able.

Sweeten me into a Benignity! that as I have receiv'd Thy Grace without all merit; so I may keep it without all Envy, and be an earnest Suitor unto Thee, that Thou wouldst vouchsafe it also to those, who (I am sure,) cannot less deserve it than I. Nay, let it be to me a particular delight and joy, when ever Thou shalt be pleas'd to indulge it to them in a greater abundance than Thou hast done to me; that so, even their abundance may be as truly mine, and the Riches of them supply what is wanting in me, as Thy Apostle says.

At

*At the last Benediction.*

AFTER this tender of Thanks; in Conclusion of all, the *Priest turns to the People, to Bless* them; as was us'd to be done in the Old Law, after the Sacrifice, and shall be more fully done hereafter by our Saviour Himself, in that *General Benediction* of all the Elect, at the end of the World. Hence is it that he reads the *Gospel* of St. *John*, treating particularly of the *Eternal Generation of the Word*, and the *Highest Mysteries of that His Deity*; To shew, that, immediately after that *Last Benediction*, we shall pass into Heaven; there to be better acquainted with, and Eternally Admire
and

The last Benediction. 145

and Praise these Myſteries : And that Jeſus Chriſt, having gather'd together all His choſen, ſhall lead them in, and place them in the *Bosom* of *His Father*, where He is from all Eternity *His Only Son* ; and where He ſhall admit Us as *His Brethren*, that where He is, We may be alſo ; and this without any prejudice of His being ſtill the Only, becauſe He ſhall make Us *One with Him*. Amen.

DEVOTION.

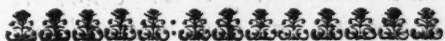
I Beſeech Thee, O my God, to make me ſo partaker of Thy Body and Blood, and ſo to Order the reſt of my Life ; that I may receive That great Benediction which Thou ſhalt give to Thy Servants at the Laſt day ; The which, is now Reſented unto Me by
N This,

146 *The last Benediction.*

This, which the Priest gives to the People, in the end of the Mass.

In the Hope of This let me live, and grow Invincibly strong, against the rudest Assaults of the Enemy. In the expectation of so great Comfort, let my Heart be so Establish'd as to Dread nothing; nor can the greatest Beauties or Pleasures in This World seem any thing to the sight of That last Glory, or to the perception of That Blessing accumulative of all Blessings, which then shall be receiv'd, in the presence of Millions of Angels, and of all Men, which ever were, or shall be.

At



The Blessing, and St. John's Gospel.

DEVOTION.

ANd, after that Solemn Benediction, take me, O my God, with Thee into Heaven; that Heaven of Heavens! Where I may enjoy Thee in Thy Majesty, in thy Beatitude, and Life so Glorious! A Scantling of which seems to be Represented to Us, by that Beginning of St. John's Gospel, which is said after the Mass. Wherein those two Sublime Points of Our Faith, the Trinity, and the Incarnation, are Insisted on, to shew that Our Eternal Happiness shall consist in the Clear Vision of That, which here we have

N 2 humbly

148 *At the Gospel.*

humbly acknowledg'd and embrac'd though but in the obscure and Imperfect Light of Faith ; and that We shall Live Eternally, By Contemplation of the Essence, and Trinity of the Persons in the God-head, as Thou Thy self livest in it, by Comprehension.

Remove, O Lord , out of my mind any other Thought, and out of my Heart all other Delight or Pleasure ! Let me now in Time, take full Contentment in This Object, which (and no other,) must make me Happy in Eternity.

NOW



NOW by what hath been Intimated throughout this short Reflection of my *Thoughts*, it may be inferr'd, perhaps not Impertinently, (what was said in the beginning,) That the *Whole Mass* is a Re-view, and Commemoration, of the being *Driven out of Paradise*, for the *Sin of Adam*; and of *Our Return again into Paradise*, By the *Blood and Grace of Jesus Christ*.

*Certain Reflections upon the
 CREED, thereby to pre-
 pare the Heart the better
 for being more Confirm'd in
 another Article of the Ca-
 tholick Faith, touching the
 Holy Sacrament of the
 Body and Blood of Christ.*

P R E F A C E.

I Believe.

O My Saviour and my God !
 When I consider that this
Heavenly Manna, thy most *Holy*
Body, (so miraculously contriv'd
 to be our *Nourishment*, as we pass
 through the *Desart* of this *World*)
 is affirmed to be *truly* and *Sub-*
stantially present upon the *Altar*,
 immediately after the *Words* of

152 *Reflections upon*

Consecration; I am struck with wonder and amazement, and have not a word left me to say, but this, (which is a plain confession of my ignorance, and all that those *Israelites* could reply upon the first view of that other *Manna*) *

* *Man hu,*
Man hu.

What's this! What's

this!

Lord have pity on me! My best natural understanding, my Judgement, as rational and humane, all my Senses set themselves in opposition to it, and frame a thousand objections to the contrary, to deterr me away: (say they,) How can it possibly be that *Christ* should give us his *very Flesh* to eat? This is the hardest saying of all, never to be conceiv'd, never to be Believ'd.

But

But it is by thy Grace, O my God, that these Seducers in my own Bosom have not yet prevailed upon me; I have done still, as those two great Servants of thine Council'd me, St. *Ambrose* and St. *Austin*: I have fled presently to my *Creed*; and *opposed* to all their contradictions, that *Symbol*, that *short Lesson*, which thy Apostles took care to teach thy servants heretofore. In the first place, I Arm my self with that, as with a sure Cart of thy protection: with It I close and shut up my Heart as with a Signet, that none of all these suggestions can find the way in; and like a well-stor'd Quiver, it hath afforded me a thousand and a thousand good Shafts, by which I am enabled to keep them off, and ruin them all.

154 *Reflections upon*

What? (say I;) if all other Arguments were nothing; doth not this one word alone, that stands in the very *Front* of my *Creed*, (*I Believe*) suffice to defeat the forces of; all such *Rebellious Thoughts*, and make them fall backward?

I Believe, 'Tis the word that was given me at my first entrance and Enrolment in this sacred *Militia*, and was pronounc'd by me then, at my Baptism, by the mouth of those who there undertook for me; and I must still make it good.

I am therefore, not one that pretends to be an *understander* of the *Mysteries* of my Salvation; not a *Disputer*, not one of the *Intelligent*; but my Profession is to be one of the *Faithful*, a *Believer*. And therefore, by how much *hard* and *incomprehensible*
this

this *Sacrament* is made appear to me, by so much the more is it likely to be one of the *Articles* I am to believe, and so rendred by its proposal more *venerably credible* ; For Faith There, comes to its true Lustre, and is seated, as it were on its Throne ; where the Understanding is most *humbled* by *Obscurities*.

ARTICLE I.

In God the Father Almighty, maker of Heaven and Earth. &c.

God is **God** in *all*
his works, but his *God*.
Deity appears to us
most in his *Greatest* : And because this *Sacrament* is confess'd to be one of them (if not the very *Greatest* of *all*) what surer Testimony can it bring with it, to make me believe it to be so, (the
work

156 *Reflections upon*

work of the *Almighty*,) than its being *wonderful*, and *un-intelligible*?

Are there not **Three** distinct Persons, *Father*, *Son*, and *Holy Spirit* in one and the same single *Essence*? A compleat *Trinity* in a most simple *Unity*? That Faith which hath swallowed and digested this transcendent difficulty; how comes it now to stick, and make scruple of Believing *One* and the same *Body* to be in divers places at once?

God defend me
The Father. from the temper of
those **Rebellious**
Children, that came to question
his Omnipotent Arm; and say,
can he prepare a Table for us in the
Wilderness? (And could all their
projecting thoughts ever have
pitcht upon such a way as that of
Manna?)

Well,

Well, whatever part of this *Paschal Lamb* I cannot *Chew* by my Reason, I will cast it into, as it were, the *Fire* of the unlimited power of this *Father*, whom I believe *Almighty*. to be *Almighty*; These little Clouds of Difficulties, that so intercept, and put this *Sacrament* out of the sight of our Natural Eye, how easily do they vanish in the clear Sun-shine of *Gods Omnipotency*? What so hard, that this *Fire* consumes not?

The bare Word *God* hath had such *Maker of* *Virtue*, as to give a *Heaven, &c.* *Being* to such things as were not at all; How much more is it able to give a *different* *Being* to what already is? and how? and in as many places as he pleaseth? He hath *made* that which was *Not* at all *any where*,
to

158 *Reflections upon*

to be *Some-where*; why can he not as well *make* That which is but *Some where*, to be every *where*.

*And in Jesus Christ his only Son
our Lord.*

Whilst I am assured,
His Son. O my Saviour, that thy
Father so loved the
World, as to give *Thee*, (his on-
ly Son) to be its *Feeder*, and
Physician; What wonder is it,
(say I within my self,) if this
Son, of equal Love and Bounty
with his Father, do (further)
give himself to be its very *Food*,
— and *Physick* too; thereby to
make himself more intrinsical-
ly, a Saviour, and
Our Lord. King, and *Lord* over
All, and through *All*.

Which

Which was conceived of the Holy Ghost, Born of the Virgin Mary.

So wert thou *Conceiv'd* O my God, in the Womb of a *Virgin*, without any use of Man! And why then do we look for *Natural Conditions* and *Properties* in *That Body*, *Conceiv'd*. which was made at first; not according to the *Order of Nature?* and Born of a *Virgin*.

Since thy Body *took up no place* then, when it came forth thro' the un-open'd and Virginal Womb of thy Mother, (for, otherwise, it had forced the Seale of her Virginity) *Born*. piercing it only as the Sun-beams do the Chrystal; How should it seem incredible, that in the *Sacrament*, it needs as little Locality.

Suf-

*Suffer'd under Pontius Pilate, was
Crucify'd, Dead and Buried.*

He that *Lov'd Thee* so dearly,
O my Soul, that, (when he could
have sav'd thee with shedding
but one drop of his Blood only;
nay, by the least of his *Sufferings*;
yet) was so willing to expose *all*
his Body to such Torments, and
Passion, and to a most bitter
Death too, that thou mightest
have Life; Ah! He it is; the
very same He, who, (that *This*
life might be preserv'd and main-
tain'd in thee) gives thee *That*
Body to *Nourish* it too! Or is
this only so hard to be believ'd,
from his *Love*? whilst every Mo-
thers Love, contents not it self,
to have brought forth an Infant,
partaking of the same substance
with themselves, unless with the
same

same substance they proceed to Feed and Nourish it too?

The truth is ; After so many divers Shadows, and Representations of that *Passion* of His, wherewith his *Servants* were once sustain'd ; as the *Paschal Lamb*, *Manna*, and many others ; It had been a very lean and hungry Commemoration, a cold Entertainment of it for his *Children* ; If, to that purpose there had been set before them, nothing, but meer *Bread* and *Wine*.

He descended into Hell, the third day He rose again from the Dead.

Again, if he, that
could have *Visited his* *Descent.*
Friends, lodg'd in the
Bosom of Abraham many other
ways ; yet had rather *Descend* in
Person, and visit them by the *Real*
O *Pre-*

162 *Reflections upon*

Presence of His Soul: Why should it seem strange, if, in like manner, tho' he could have found out infinite other means to *Nourish Us* by, yet he made choice of This as the most endearing, most Admirable, most Amorous, even to give his *Own Flesh* to Us for *Food*

Resurrection. If by his *Raising It* from the *Dead*, he hath quite freed

His Body from those grosser Properties of *Passibility* or suffering violence, of *Weight*, of *Thicknes*, of *Opacousness* and the like; so that with *It* he penetrated the Stone of his *Sepulchre*, pass'd through *Doors* that were shut, (which could never be done but by causing two Bodies to be so in one place, that the One should take up no room) made it *invisible*, *Unpalpable*, *Imperceptible*, and to take

take up *no place* at all ; why can he not make *It* so in *this Sacrament*, though never so excluded from *Room* or *Sense* ; since he hath affirm'd *It* to be there ? Why should we tie him still to the conditions of a *mortal* and *Corruptible Body* ?

*He Ascended into Heaven ; Sit-
teth on the right Hand of God
the Father Almighty.*

Can it seem strange to us that *This Body* of his, should come in-
to *Our Bodies* Really and substan-
tially , though supernaturally ;
when as *mounting* lighter
and swifter than any *Ascent*.
Bird , beyond all the
Laws of a Humane Body, It
soar'd above all the Spheres, and
sat It Self down at the right
Hand of God his Eather, far
O 2 be-

164 *Reflections upon*

beyond the highest Heavens, out of all *Place* and *Where?* (for what *Superficies* can environ That *Body*, which is above all *Bodies*?) And then, what hinders but that It may be present here too, after the same manner, without filling any *Place* or *Ubi*.

And from thence He shall come to Judge the Quick and the Dead.

And so, no longer
His coming. confin'd to *Place* or
Ubi, nor subject to
Weightiness; He shall appear at the last day with His Saints in the Air, made *Visible* to all Men, where-ever they are (though to divers effects,) as Miraculously as he is now *Invisible* to them in the *Sacrament*.

And then shall He Judge as Guilty of *His Body* and *Blood*,
those

those that have participated of this precious and adorable *Sacrament* unworthily, because they *discern'd not* the *Body* of their *Lord*.

Of what kind of Meat was it ever said, but this ; that He that eat It unworthily, became *Guilty of the Blood of Jesus Christ?* because it being *Really the Body of Jesus Christ*, It makes them too really guilty of It, who abuse It, and discern it not. No such severe Sentence is given about *Manna*, or the *Paschal Lamb*, though that in *Eating Them*, *Christ* was to be *Fed on* too, *Spiritually*, and by *Faith*.

I Believe in the Holy Ghost.

As all that God has done heretofore *Holy Ghost.*
he hath done it by

the

the *Operation* of the *Holy Ghost*; so doth he now by the same *Holy Ghost*, work these *Supernatural Things*, which none but *Faith* conceives.

How shall this thing be, said (the Blessed Virgin) since I know not Man? The Angel Gabriel reply'd, The Holy Ghost shall come upon Thee, and the Power of the most High shall overshadow Thee.

So now, thou demandest the like; How shall the *Bread* be made the *Body of Jesus Christ*? and I, I answer thee just so, The *Holy Ghost* overshadows and works these things ineffably, un-conceivably. That *Holy Ghost* that dictated the *Sacred Text*, would he have ever put in these words there, so plain and punctual, as are, *This is my Body*, were it not the true *Body of our Lord*? would He not have added there some de-

declaration of his meaning, had it been other than what those words do bear in their principal and proper acception? He that was sent to teach the Church *all Truth*, would He have let it follow an Errour and a Lye, in an Article of such importance? and so long together?

*The Holy Catholick Church, the
Communion of Saints.*

And (in good earnest) how could one call the *Church Holy* (which is never but *One*, in all times and places, where, and when it is,) if it did not maintain the *Truth*, as well in *this point* as in others, in all times, in all places, and amongst all Nations, which it hath not done, if the *True Body* of our Lord be not in the *Sacrament*?

Again?

*Communion of
Saints.*

Again, is there any more perfect *Communion of Sts.* than this? where-
by we are *One Bread* and *One Body*, for as much as we are all partakers of the same *One Bread* that came down from Heaven, living in It Self, and also giving life? And how can it be (precisely) understood, that we should all Eat of *One* and the *same Bread*, if this Bread were not the *Body* of *Jesus Christ*? otherwise, look how many places, nay, how many Persons; so many Breads (in strictness of speech,) there would be. And if you understand it so, that we Eat all *One* and the *same Spiritual Food* by *Faith* only, what greater *Communion* hereby, hath one Christian now with all other *Christians*

*Saints,
Christians.*

stians than He hath done with those *Jews of Old*, who *Fed* on *Jesus Christ* by Faith, and consequently on *One* and the *same Spiritual Food*?

The forgiveness of Sins.

Lord, thou hast said that *Thy Body* and *thy Blood* in *this Sacrament* was *Given, Broken, and Shed* for many, for the *Remission of Sins*. Ah, never let it enter into my thoughts to Believe, that any *Other Blood* was spilt, any *Other Body* given for the *Remission of my Sins*, than what was proper, and *naturally Thine*! And what? A simple Figure and Commemoration only of That, can it ever have such a *Power*? The Blood of the *Heyfer* sprinkled, (though the true and near Figure of that Blood shed upon the *Cross*, yet)

P

serv'd

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serv'd only to the *Purification of the Flesh*: No, 'tis the *Proper Blood of God* alone, that purges *Our Consciences* from *dead works*, to serve the *Living God*.

The Resurrection of the Body.

O Gracious *Jesus*! When shall It be, that in a moment, in the twinkling of an *Eye*, at the last Trump, the *Dead shall arise*; and the *same Flesh* of every One now crumbled into *Dust*, and scatter'd a thousand ways, shall be re-compacted again into an *Incorruptible, Immortal Consistency*?

Good God, the *Miracle of Miracles* This! And yet I am contemplating one (well nigh) Equal That in a *Moment* too, in the twinkling of an *Eye*, at the *Trumpet of thy Word*, that very
Body

Body of Thine, Seated at the right Hand of thy Father in Heaven is in a certain manner *Reproduc'd* in this *Sacrament*, in all places where-ever the Mystery of It, is duly Celebrated.

But, O my wonderful Saviour! If a little *Leaven* can Leaven a great *Lump* of Dough: If one *Spark of Fire* be enough to *Enflame* a whole *House*; if one *Grain* of Corn put into the *Earth*, there works so, as out of that Earth to cause so many more to grow, and shoot up; How may I hope that *Thy Blessed*

Body entring in- Greg. Nyssen,
to mine, will, in cap. 37.
its due time, fer-

ment it so, as to make *It* rise;
warm and heat, and *Enflame It*
so as to make It like *Thy Glorious*
Body, and cause it to come up,
Immortal, Impassible, Subtile,
P 2 *Nimble,*

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Nimble, Clear and Shineing with all the *Radiant Qualities* that belong to Its perfection, and may be expected from so *Divine a Seed*. This *Efficacy*, I confess can never be in the *Figures* of thy Body: It comes only from the true and *Real Presence* of thy *Precious Body* It Self being There.

The Life Everlasting.

And indeed what other *Nourishment*, Blessed Saviour, but thy dear *Body* alone, can possibly give *A Life Everlasting*? It must be *Bread* that *Lives It Self*, or it cannot give *Life*, *Bread* that comes down from *Heaven* to give a *Heavenly Life*; *Bread*, that is no other than *Thine Own Self* my Lord and my God, to give an *Immortal, Eternal, Everlasting Life*.

The

The *Manna* which was a true *Type* and *Figure* of thy Body, yet could not do That, there is need of some *Food* to be had more *Substantial*, and *Solid*, and *Spiritual* for such a *Life*, and what can that be, but Thy Self who hast *Life* in *Thy Self*, and Livest now, and for *evermore*, *World without End*, Amen.

This you see (if you have Read and Weigh'd it well) that the *Articles of Our CREED*, cannot be consider'd in that full heighth, (wherein they ought to be literally and *expresly believ'd*, and profess'd by every good Christian;) but that withall, they *dispose the Soul* to a *Firm Faith* of the *Real Presence* of the *true Body* and *Blood* of *Christ* in the *Blessed Sacrament*; which Article, (thereby) seems to carry

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ry a very Natural and congenious proportion to all the rest, at least as the possibility, I may add, and probability of it ; which is enough for the first step.

The next step shall be to weigh the several *Testimonies* of the Fathers, and Their various *Expressions*; wherein they seem to *Labour*, so to set down what they believ'd in this *High Mystery*, as that it might not be *mistaken* by Others; wherefore from Them it will further appear, that the Faith of the greatest part of the Church in all Ages, was, (as it is now,) of the *Real Presence*.

Lastly, Shall the particular Exceptions, Answers, Limitations, Distinctions, Subterfuges, of latter *Dissenters*, as to those

those Testimonies be produc'd
and brought into the *Light*, One
by One.

All this, if you receive not Sa-
tisfaction before; and if not after,
I have no other way left to help
you with, but Prayer. Jam hoc
qui dicit, Non meis Disputatio-
nibus Refellendus sed Sancto-
rum Orationibus Revocandus
est. Aug.



Preparatory Prayers toward
the due Receiving of the
Blessed Sacrament; Au-
thoriz'd by the Church.

*Ad Mensam Dulcissimi Con-
vivii, &c.*

TO Thy Table, O most Boun-
tiful Lord Jesus Christ,
where, with such Delicious and
Heavenly Food, Thou usest to
Entertain and Feast Pure Souls;
I a sinner, though not presu-
ming on any Merit or Desert of
Mine, but solely, on Thy Good-
ness, and Gracious Invitation;
do (yet) Tremble and Fear to
approach.

For,

Before the Sacrament. 177

For,

I have a Heart still prone to evil ; and Treacherous evne to the deceiving of my Self :

A Mind unconstant in all good Purposes.

A Body enslav'd to sin, and which hath been Tainted, and render'd loathsome by Corruption Original, and many Crimes committed in it :

Senses wholly depriv'd, and by long Custom dispos'd, to admit any sort of Temptation.

Members, all retain'd for the Service of some Vice or other.

A Tongue especially, an unruly Evil, and under no Guard or Discipline ; It self a very World of Iniquity.

And therefore now, in this Misery and great Perplexity, (what to do, and how to carry my self (in this Conjunction of
Thy

178 *Before the Sacrament.*

Thy Call, and my own Wretchedness,) towards Thee, a God of so much Benignity, but of such a Frightning Majesty too,) I nevertheless, am here come unto Thee.

But

To Thee, as the Fountain of Mercy :

To Thee, as the sole Curer of all my Maladies and Distempers, at Present ; and the best Preserver against all Ills to come : And whom I dare not appear before, as my Judge ; I humbly Sue to have for my Saviour.

To Thee, O Lord, as such I here unbind, and lay open my Wounds and Sores :

To Thee I discover my shame.

I know my Sins are great, and many ; and they cause this Fear in me ; but I hope in Thy
Mer-

Before the Sacrament. 179

Mercies, which are without number or stint.

Look upon me, Then, with those tender Eyes of Thy Compassion, O Merciful Jesus, Eternal and most Munificent Saviour, God and Man; Crucify'd for Man!

Hail Saving Sacrifice, Offer'd up on the Altar of the *Cross*, for Me, and all Mankind!

Hail, Precious, and Royal Blood, pour'd forth of the Wounds of my Crucify'd Lord; and Cleansing a whole World from Sin.

Remember Lord, this Creature of Thine, for whom Thou hast spilt that Blood.

I am sorry that I have Offended Thee, I desire to Amend what is Amiss.

Take from me, O most Indulgent Saviour, all my Iniquities

180 *Before the Sacrament.*

quities and Transgressions, that
so beset me, and cleave so close
to me; that being Purg'd and
Sanctify'd throughout, in Spi-
rit, Soul, and Body, I may
come Worthily to feed at Thy
Table; on the Holiest of all
Things

And Grant, that this Sacred
præ-libation and fore-taste of
Thy Body and Blood, which I
now intend to take, though most
unworthy, may be to me,

A full Remission of my sins :

A perfect Evacuation of all
vitiated and peccant Humours :

A chacing out of my Mind all
unseemly Cogitations :

A producing therein a *Series*
of better Thoughts and Senti-
ments :

An Effectual and Active Prin-
ciple of doing, ever hereafter,
Things pleasing to Thee :

An

Before the Sacrament. 181

An Impregnable Defence, both of Soul and Body against all Assaults or Treacheries of mine Enemies.

A Token of present Grace; and a sure Pledge and Earnest of future Glory. *Amen.*

Another.

Almighty and Immortal Father! Behold I come to this Sacrament of Thy only begotten Son, our Lord Jesus Christ.

I come,

As an Infirm and Languishing Person, to the Physitian that gives Life and Health.

As one Defil'd and Unclean, to the pure Spring of Grace and Mercy.

As the Blind, to a Light of never failing Clearness.

As

182 *Before the Sacrament.*

As a Poor and Indigent Creature to the Lord of Heaven and Earth.

I humbly supplicate, and beseech Thee, therefore, in such Abundance, and so copious overflowing of Plenty of Favours, To daign me

A Cure of mine Infirmary,
A Cleansing from my Defilements,

A Recovery from Blindness,
An Enriching of my Poverty,
A Nuptial Garment, for hiding my Shame and Nakedness.

That, being admitted a Guest at Thy Table, and Feeding on the Bread of Angels, the King of Kings, and Lord of Lords; I may demean my self, with

So great Reverence and Humility,
So true Contrition and Devotion,

So

Before the Sacrament. 183

So much Purity and Faith,
That purpose and Intention,
As may most conduce to the
Salvation of my Soul.

Grant me now, (I pray Thee)
to Receive, not only the Sacra-
ment of our Lords Body and
Blood, but the Virtue also, and
real Effect of the Sacrament.

O most Merciful God, Grant
me in such manner to Receive
This Body of Thy only begotten
Son our Lord Jesus Christ, which
he took from the Virgin *Mary* ;
that I may thereby become In-
corporated into His Mystical
Body, and be one of its Living
and Sound Members.

O most Indulgent Father !
Vouchsafe, that this Thy Be-
loved Son, whom now I intend
to Receive, as here He comes
Masqu'd and under these Veils ;
So I may hereafter be admitted
to

184 *Before the Sacrament.*

to Enjoy, with open Face, in full Vision, as with Thee, and the Holy Spirit, he Lives and and Reigns, one God, World without End, *Amen.*



Prayers after Communion.

I Give Thee Infinite Thanks from the very bottom of my Heart, and with all the Powers and Faculties of my Soul and Body, Holy Lord, Omnipotent Father, Eternal God!

Who hast now Vouchsafed Me, a Sinner, a most unworthy Servant, upon no account of any Merit in me, but in meer condescension of Thy Mercy; to have an Interest in this Inestimable Sacrifice, and Holy Communion, of the Precious Body and Blood of Thy Son our Lord Jesus Christ. Which

After Communion. 185

*Which I have now Offer'd, and
fed upon,*

*In Honourable memory of His
Death and Passion;*

*In Gratitude for all Benefits
Receiv'd, &c.*

*For Reconcilement, and Remis-
sion of my Sins, &c.*

For increase of Grace; to, &c.

*In Memory and Veneration of
such and such Servant or Saint of
Thine, &c.*

*And I humbly beseech Thee,
that these Acts of Devotion and
Worship of Thee, may not be to
me any new Guilt of Sin, to be
Punish'd; but an Effectual Inter-
cession rather, and Procurement of
Pardon!*

*An Armory of Faith, and
Shield of Good Will;*

*A clean riddance of all Vices in
me.*

*A total quenching of Lust and
Concupiscence.*

Q An

186 After the Communion.

*An Increase of Divine Love
and Patience ; of Humility, Obe-
dience, and a' other Virtues.*

*A Fortrefs against all the Ma-
chinations of my Enemies, Visible
and Invisible :*

*A perfect Calming of all Com-
motions from Flesh or Spirit.*

*A close adhesion to Thee, the
only True God ; and the Happy
Conclusion of my Life.*

*And after this Viaticum, Con-
duct, I beseech Thee, Thy Servant,
to that inexpressible, never-ending
Feast where Thou, together with
Thy Son, and Holy Spirit, Indivi-
sible Trinity ; art to Thy Saints,*

*Their true Light,
Their full Satisfaction,
Their everlasting Joy,
Their compleat Delight, and
Their Every perfect Happiness.
Through Jesus Christ.*

Amen.

Ano-

After the Communion. 187

Another.

O *My Lord Jesu ! Sweet above
all Sweets !*

*Infuse into my Heart, my Bowels,
and inmost Entrails of my Spirit ;
such a strong Passion for Thee ; so
True, Clear, Apostolick, and most
Sanctify'd Affection to Thee ; that
my Soul may languish and be always
melting with a Love of Thee only !
Long for Thee ; pant after Thy
presence in these Thy Courts, the
places of Thy particular Residence
and Worship ; wish to be quite dis-
solv'd, to be with Thee, yet nearer.*

*Make my Soul Hunger after
Thee,*

The Food of Angels,

*The Refreshment of Sanctify'd
Spirits,*

*Or daily Super-substantial Bread,
full of all Delightful Relishes and*

188 After the Communion.

Suavities, Savouring of the Varieties of all-pleasing Tasts and Gusts.

After Thee, whom the Angels so much Covet to pry into, let my Heart always have an Appetite, and feed on Thee ;

Let it ever Thirst for Thee ;

The Spring of Life,

The Fountain of Wisdom and Knowledge,

The Source of Eternal Light.

The Torrent of Pleasures,

The Plenty of God's House,

Court Thee ; seek Thee ; find Thee ; run after Thee ; over-take Thee : Muse on Thee , Talk of Thee , do all things to the Praise and Glory of Thy Name.

With Humility,

With Discretion,

With Delight,

With Felicity,

With Affection,

With Perseverance.

And

After the Communion. 189

*And be Thou only at all times,
my Hope, my Confidence, my Riches,
my Pleasure, my Divertisement,
my Joy, my Rest, my Peace, my
Delight, my sweet Perfume, my
Meat, my Sauce, my Meal, my
Retirement, my Aid, my Wisdom,
my Portion, my Possession, my
Treasure; on which my Mind may
still run, my Heart be ever set, fix'd,
and unchangeably Establish'd.*

Amen.

F I N I S.

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